



Spiritual Garden

Swami Hemraj Chidakashi

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by

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میرزا محمد علی
گلشن

The Rose Garden of Spiritualism

ORCHARD THE FIRST

(On the Improvement of Moral Behaviour)

ROSE-BLOSSOM I

Q. 1. Who is qualified to read this book?

Ans. One who has performed the spiritual disciplines.

Q. 2. How many disciplines are there? Pray, detail them.

Ans. There are four disciplines :

(1) Discrimination, (2) Renunciation.

(3) Six divine virtues (*Khat Sampati*).

(4) Desire for Salvation.

To distinguish between real and unreal, that is to say, to believe that this body is transient and the Soul is eternal. The power of this understanding is called *Discrimination*.

To treat the pleasures of this and the other world as trash, and to forget them completely, and to keep away from all other distractions and to regard this body as destructible and unreal, is called *Renunciation*.

Khat Sampati comprises the following six di-

vine virtues : (i) Control of the mind, (ii) Control of the senses, (iii) Austerity, (iv) Seclusion, (v) Implicit faith and (vi) Conviction.

(i) To control the mind and keep it away from restlessness and other desires of sense objects is called *Sam*.

(ii) To wean the senses from enjoyment of their illegitimate desires is called *Dam*.

(iii) To bear pain and pleasure, heat and cold, hunger and thirst, respect and disrespect is called *Tata-Khiya*.

(iv) To keep away from the worldly conventions and customs and to avoid the company of the ignorant, is called *Upram*.

(v) To regard as gospel truth the words of the master and the teachings of the sacred books, is called *Shradha*.

(vi) To be free from lassitude and restlessness and to listen to the advice of the great souls and to bear that advice in mind, is called *Samadhan*; and to be inspired with a desire to be free from all sorrows and sufferings, and the attainment of perfect peace and bliss, and the shattering of the superstition of reincarnation, is called the desire for *Moksha* or Salvation.

Q. 3. Can one attain Supreme knowledge with the help of good deeds and devotion ?

Ans. Yes, one can; as it is, there are three defects in the Innerself: unclean desires, restlessness and ignorance. Unclean desires can be irradiated by doing selfless deeds, restlessness can be cured by devotion and ignorance by Supreme knowledge. But so long as unclean desires and restlessness do not disappear from the Innerself, the light of the Supreme knowledge cannot dawn upon it. Under these circumstances good deeds and devotion are also the means for the attainment of Supreme knowledge.

Q. 4. Which deeds should a seeker of truth perform to get rid of the disease of unclean desires ?

Ans. Firstly *compassion*, which means to give comfort to all created beings through body, mind, wealth and word; secondly, *speaking truth* to the extent you have heard, seen or known; thirdly, *to listen attentively* to the words of the Master and accept them as gospel truth; fourthly, *continence* which means to be immune from eight kinds of low passion. If one is married, he should meet his wife after monthly course and to regard every other woman as his sister or mother; and if he is a Sanyasi,

he should remain an ascetic for his life. The following are the eight kinds of low passion :

- (1) To listen to the talk of beauty of a woman with evil intention;
- (2) To recall that talk over and over again;
- (3) To praise that beauty before others;
- (4) To remember it too often;
- (5) To speak to her in privacy;
- (6) To make a firm resolution about that evil intention;
- (7) To try hard to secure her;
- (8) To satisfy that low passion.

Contentment. To be contented with one's lot; not to frown one's face with little, and not to be attached to more and not to be unhappy with what one has, and to try in vain to get what one has not.

Non-violence. To protect all living things; in short, not to cause injury to any living creature either through body or speech or bitter words, and nor even to think evil about any person.

To check senses from evil objects.

Mental devotion (contemplation) means turning away from body and turning to God.

Bath is of two kinds : one external and the other

internal. External bath consists in keeping the body clean, and the internal bath is for the purification of innerself by keeping it away from the love of vice, greed, low passion, envy, jealousy, arrogance, hypocrisy, obstinacy, back-biting and evil intention, and never to be proud of one's physical prowess, or high rank or family prestige or vast wealth.

Charity. This is of two kinds : one apparent and the other secret. To give things in charity which raise one's name and family and high praise, is called apparent charity; and the other one which is secret, means surrender of the ego, and to consider oneself free from the attachment of name and fame; to abandon all consideration of self and power is the highest form of charity.

Fast. This is of three kinds : physical fast, faculties' fast and mental fast. To abstain from food for some time is called physical fast; to keep away the faculties from vices is the fast of the faculties; and to restrain the mind from dualism is called the mental fast.

Patience means to put up with the ups and downs of the world and to remain balanced and self poised under adverse circumstances.

Arjav means to be straight in word, behaviour and profession and to act in accordance with the

injunctions as embodied in the sacred books.

Satsang. This is of two kinds, the outer and the inner. The outer consists in listening to the discourses of a Mahatma and the inner in deeply contemplating over them in solitude and in assimilating them. These good deeds lead to the purification of the Inner-self. It is, therefore, imperative that one should practise these exercises to purify the Inner-self and to make it fit for the reception of Supreme knowledge.

Q. 5. How long should one practise these exercises?

Ans. When the Inner-self is free from the desire of sense objects and there remains no trace of the thought of respect and non-respect, attachment and hypocrisy; this state of mind is a clear indication that the performance of these disciplines has borne fruit. But even then the practice of good deeds should not be given up — these should, on the contrary, be made part and parcel of one's life to keep the mind under control.

Q. 6. What is the form of Devotion ?

Ans. To turn the mind away from senses and to concentrate on 'O Ankar' to such an extent that the mind and 'O Ankar' become one; and to make the Soul, the mind and 'O

Ankar 'one, is the highest form of Devotion. Let the mind be the flint and '*O Ankar*' the magnet and thus by their contact the pure fire of spiritual knowledge will be produced, which will burn away the rubbish of ignorance and will leave behind Pure Soul. This is termed '*Shud Upasana*'. There is, however, another method also : to repeat '*O Ankar*' (the name of God) and concentrate on the movement of breath. That is to say, the result accruing from repeating '*O Ankar*' which is called "SO HANG"; to hear that chanting in the movement of breath; when the breath goes in, to concentrate on 'SO'; and when it goes out, to concentrate on and repeat 'HANG'. In short, the mind, the breath and '*SOHANG*' become one, and this is called the union of mind and the word (the name of God) '*SOHANG*' (*I am THAT*). To practise any of the aforesaid methods, leads to great help in the attainment of Supreme knowledge.

ROSE-BLOSSOM II

This world is like a corridor from where every high and low has to pass, and stay for the span of

a day and night, because whatever began from the first night, and day, is repeated till the end. And in order to travel along this short 'passage', one comes across hundreds of sights; pleasing and attractive things, and lots of other things, such as, superstitions, restrictions, joys and sorrows, privations and affluence which become obstacles, and as a result of these, the journey becomes long and tedious. A road has been cut along this passage on both sides of which stand the shady and fruit-bearing trees; and at short distance there are shops which provide things edible where the traveller can refresh himself. All those people who complete their journey along this road, reach their destination safely. The Moral of all this is that this road is the road of Supreme knowledge, which has the trees of contentment and renunciation on both its sides, the fruit of which is complete satisfaction and happiness, and under the shade of which one gets shelter from the heat of low desires and attachments. And the shops at reasonable distances, which provide eatables, are seven in number :

(1) *Shubh-Ichha*, which means good intention.

(2) *Sovicharna*, that is, to know what is right and what is wrong, and to inquire as to who I am and what this world is.

(3) *Tan Mansa*, which means to keep the mind collected, and to turn it away from the world, and apply it to God, the True and the Beautiful.

(4) *Satwapati*, which means to be convinced that, "I am the True and God, and I am the all-pervading Soul, and this world only exists like bubbles and waves in Me, and to perceive always nothing but Supreme Soul."

(5) *Asansakt*, that is exercising no choice; to be completely devoid of physical pride, and to regard onself above pain and pleasures of the body, respect and unrespect, death and life, and to remain calm and collected always.

(6) *Padarath Abhavani* means to consider all material things as destructible, and to forget all things whether bearing name and form, good or bad and to remain absorbed in Eternal Soul.

(7) *Turiya*, that is, True Divinity, where speech and hearing do not exist, to be absolutely self-poised, and completely free from the thoughts of the real and the unreal, is or is not, neither I nor you, neither this nor that, only to become the Absolute Divinity.

These Seven Stages, on this road, can be gradually covered by constant study, that is *Satsang*, and study of the sacred books, renunciation, control of the mind and contentment, which ulti-

mately lead to wished-for-destination, which is called the land without sorrow or the land of peace.

It is, therefore, necessary to smoothen this road in order to end this life peacefully, otherwise one will get nothing but pain and sorrow. For this reason wise persons put up with all difficulties to complete the journey of their life on this road. Who would choose patience, contentment and sainthood, if this world remained constant and all the pleasures of the world remained in act? Therefore, a person who takes stock of his goods, endeavours to achieve that which is in his interest and for his benefit, and one who does not strike the balance sheet of his behaviour and gets entangled in the mundane affairs and considers them as the *Summum Bonum* of his life, remains deprived of this great gift and ends his life in pain and sorrow. And strange enough it has been observed that very learned people, rulers and wealthy men and so-called wise men have got deeply entangled in the world, so much so, that it would not be improper if they were compared to the beasts. At least this much can be said that in form they are men, but in disposition they are beasts.

ROSE-BLOSSOM III

“The Caravanserai of this world is a place for marching out, and every body is suffering from the fear of death every moment : the great kings like Alexander and Darius, Faruden and Jamshed had to quit this world; you are a traveller here; wake up; your permanent abode is the Garden of Paradise and the Garden of Iram. The journey is difficult, and how long will you remain in slumber? Your great destination is Eternity (Non-existence); Arise and awake, O man, gird up your loins, as the night is short.”

This world is a very interesting place, but alas it is so short-lived ! Till today no rose flower has been spared by the severity of the autumnal wind, and has not been buried in the earth; as it has been said by Shaikh Saadi :

“If you are a rose flower in the orchard of this world, the thorns will grow over the dust of your grave. To come into this world, is to go out; and to be born, is to die one day; do not be deceived by the smooth running of your life, and consider not this world as a permanent abode and thus fall into slumber of negligence. But even that how long? Behold ! here tolls the knell of your parting day; you bid farewell to the world. There will be no name left nor any trace of your existence.

O'bubble, why are you so proud of your position and dignity? This arrogance of yours will bring about your fall. The moment you raise your head, the gust of wind will destroy you and reduce you to dust. How long will you count on this life which has its foundation on wind, and its abode in the state of transit? To depend on that is, so to speak, to ride the wave, in order, to cross the ocean."

Breath is the step of life; and it is by means of this step that its movement continues, which leads to the destination of non-existence; and nothing can be said to have been accomplished or to have reached the stage of completion until the time of death, which is the ultimate destination of this journey. It is only as against existence that non-existence is proved; otherwise the beginning of us all is non-existence and the end will also be non-existence. It is only between the two that we accept the state of existence and we get drowned in the water of mirage. One whose original state is that of non-existence, to express it contrary to the original concept of the non-existence, is to show ignorance of the original. What is called as existence is in essence non-existence because it is on account of this that non-existence is proved, and becomes the cause of our salvation and draws us towards itself. Thus existence is only a part of

non-existence and we are all waves of the ocean of non-existence — all our actions emanate from non-existence and get merged in non-existence. In other words, our origin is non-existence; then how is it that we get dejected with the approach of non-existence (death). Non-existence is our Abode of Rest and House of Safety; and until we reach our original state, we cannot be free from the blows and buffets of this world. Thus it is necessary for us that during the period of existence, we should think of non-existence, and get merged in it, so that there be no fear of non-existence left in us.

It is dualism which has given name to nameless, and assigned distinction to that which is without any distinction, and relationship to one which has no relation at all. If you lift this curtain of dualism from the window of your faith even for a moment, you will perceive nothing but absolute Divinity with all pervading Silence, because a thing which can only be conceived in thought, its existence can be proved as long as its thought remains in the bosom of the man, and when the thought disappears, its existence automatically disappears; and what remains behind is the true existence which can never be destroyed. People regard some as alive and some as dead, and this is so, because they are ignorant of the original state and have

been chattering about having been caught in the cage of body. In the ultimate analysis, nothing is happening, nor has any thing happened or will anything happen. There is one Absolute Divinity, detached from all, and all-pervading and stable within itself and at perfect peace in its real state, as it has been said by one wise man :

“The bubble changes its various forms, but it makes no difference in the ocean which remains unchanged;” another wise man says as follows :
 “Who will believe that from one and the same ocean both the waters of mirage and real waters manifest themselves?”

Life in this world is pleasant; in fact this is the reason why we feel so comfortable in this old caravanserai of the world. If life had been permanent, and if man had always remained in the same condition, he would have necessarily got sick of it. This bazaar of infinite variety which God has created to enjoy the mighty spectacle, has been created for this reason that Divinity which is completely immersed in its One-ness and which is the mine of Rest and tranquillity and is free from all distractions and restlessness, when tired of this stress and storm, one might come to take rest in this corner of One-ness. Therefore to be in this world for a short time becomes the cause of thanksgiving, as it has been said by a wise man :

"It is the height of ingratitude to complain of the speedy passage of life; this life is like the water and it is the flowing water that remains fresh and sweet."

This body acts like a big curtain, and becomes the cause of all calamities. It is the mine of all conventions, customs and restrictions and relationships, joys and sorrows - an ocean of dualism and a home for passion, anger, greed and arrogance, and the mother of temptation, hypocrisy, revenge and low desire, and individuality, lightness and want of seriousness and fear and hope always remain in it. The bursting of this is to be free from all the aforesaid calamities. Therefore, one must thank God if this bursts or something becomes the cause of its bursting. If you look around, you will find that all far-sighted people have been seeking the means and methods of tearing this physical curtain, and seeking union with universal Soul. In fact they break the shackles of this body and cultivate friendship with things contrary to that; in other words, they seek the means of death while living.

If we observe it closely, the world is like a graveyard; this body is a coffin and whatever exists is destructible. The movement of the people is dance of the dead bodies. The great kings like Alexander and Darius, great heroes like Rustum

and Zal, great philosophers like Socrates and Plato, great lovers like Majnu and Frahad, great prophets like Mohammed and Jesus, great *Avtars* like Rama and Krishna, great saints like Nanak and Kabir, exist in name. What does this show ? In reality it means nothing, they are mere letters of alphabet. Thus the wise men realising the emptiness of this name, remain aloof from it and become one with Absolute Being.

Death is our nurse and we obtain nourishment in his lap. In the course of our life we are taken round by him and shown all the bazaars and lanes - and in case of death we are, as it were, lulled to sleep in his lap. Death is so powerful that even the greatest heroes cannot even be compared to a gnat before him and he treats wisemen and philosophers as small children. To divulge or to know the secrets of Death great minds have remained mute. It is by means of this that God the Almighty draws back the colourful treasure of this creation into the chest of namelessness and oblivion. Just see that this death then becomes the means of union with God, and removes all sorrow. Its arrival means to be free from all shackles.

“O Death you are nothing but supreme bliss. Your memory and friendship save us from all the difficulties and restlessness and take us to the corner of retirement and give us great rest. No-

body dare disturb the sleep of one who is lying in your lap. No calamity of the world can harass one who is in your hands. You are as it were remedy for all sorrows and medicine for all sufferings. O death ! it is impossible to be one with God without your help. Having embraced voluntary death, great *pirs* and prophets and heroes got merged in themselves. O Death ! You are such a secret that no one has been able to know it till today. Your coming itself is a great secret — speech apart, not even silence can fathom you. You are, in fact, the special messenger of Great God. Those who are your friends have obtained freedom from this unstable world and got merged in oblivion. Oh Death, without your help one cannot be free from passion, anger, greed, attachment and arrogance. The moment we think of you, there remains no trace of these calamities; tension is eased, and complete Bliss is achieved. Yes, you are the most effective remedy for the cure of this chronic disease. Even otherwise, you and I are one; it is only during the interval that separation is caused by the curtain of this body; but that matters very little. Your subtle and fine form which is known as voluntary death, has been accepted by me and I have thus retained union with you; and this union is such that it will last till the end.”

It is rather surprising that people fight shy of

such a death - this is nothing but a perfect state of bliss. This life is only a bubble in ocean of death. That being so, how long will it last ? It must necessarily get submerged in the deep sea. One should then prepare and enter the ocean of death and travel in eternity of which this body is only an external form. O man, why do you get entangled in the shackles of imaginary attachment and disgrace yourself !

ROSE-BLOSSOM IV

Q. It is a well known fact that the entire creation has come into existence by the utterance of expression "BE IT;" and "BE IT" is a divine expression. It is obvious, therefore, that mind, etc. also have been created by uttering this divine expression. If that be so, what is the reason for the mind being engaged in evil deeds?

Ans. Every thing has been created for a specific function, effect and form. The function of one thing does not agree with the function of the other. Fire is only entrusted with the work of burning and water is given the function of cooling and quenching the thirst. Scorpions, snakes, etc. produce their

poisonous effects on men. The mother cow eats grass and gives milk to the people. In the same manner for the administration of the worldly affairs innumerable things, to serve their innumerable purposes, have been set up in Nature; over and above all these, a strange power which is called 'Mind' has been fixed in man, by means of which all worldly and physical affairs are accomplished. In fact mind is a tool which is bestowed upon man by God for administering the affairs of the world. There are two dispositions fixed in this mind, one good and the other evil. And the nature of the work, whether good or evil, is determined whichever way the mind is inclined. But both dispositions co-exist in the mind.

Following are the good dispositions : (1) the power of understanding, (2) supreme knowledge, (3) renunciation, (4) salvation, (5) humility, (6) cheerfulness, (7) contentment, (8) peace, (9) gratitude or thanksgiving, (10) politeness, (11) awareness, (12) to be resigned to the will of God, (13) devotion, (14) simplicity, (15) charity, (16) purity, (17) good performance, (18) fidelity, (19) conquest of low desires and mind, (20) stability and (21) consideration of good and evil.

The following are the evil dispositions : (1) thoughtlessness, (2) ignorance, (3) attachment, (4) restrictions, (5) anger, (6) greed, (7) low passion, (8) arrogance, (9) jealousy, (10) fraud, (11) unhealthy competition (12) taking sides, (13) miserliness, (14) flattery, (15) obstinacy, (16) pride, (17) treachery, (18) faithlessness, (19) falsehood, (20) love of the body, (21) bitter speaking and maligning.

Man makes use of both as and when he desires. But the mind becomes one with that to which it is inclined more. If due to bad company, evil dispositions prevail over it, the mind can only think of evil. The moment the mind becomes our enemy and brings forth such calamities, it becomes impossible to remedy them. In conjunction with these, the mind becomes a secret and mortal enemy ; as it has been said by a saintly being :

“The enemy that I have discovered after great search is His Excellency the Mind, and may God bring it on the right path.”

And when a man falls in good company and performs good deeds, he becomes free from all impurity, and after some time with the aid of this good disposition, reaches a stage when the mind gets merged in Divinity and becomes one with Eternal light — couplet : “When the mind be-

comes free from arrogance and hypocrisy, undoubtedly it becomes Divine and Refulgent."

Thus it is proper that one should cultivate those good dispositions as detailed above, so that the mind may become the best friend and lead us to the highest destination of supreme knowledge; the make-up of the mind is such, that it becomes one with any thing to which it is well disposed. It is thus clear that there is no point in the objection as to why mind inclines us to evil deeds. All those people who have left a good name or are enjoying a good name or will leave a good name, it is only on account of this mind. Thus it is established that mind is the root cause — both good and evil proceed from it.

God, the Creator, has given man the power of understanding, so that he might utilize this subtle power (mind) in such a way as to get benefit of both the worlds. Mind has both qualities for this reason that the affairs of this world cannot be accomplished without good and evil dispositions. Man's needs are such that in him dwell all kinds of habits, and they serve the purpose of man according to time and occasion. But God has bestowed one such habit upon man that by means of which he can reach the stage of angels; and that habit is the power of understanding or wisdom. When a man through this great gift given by God

reaches the stage of angels, he easily enjoys the highest position which is called *Nirvana*. But if he does not make use of that great gift, the mind becomes disposed to evil dispositions and brings about the fall of man and takes him to the position of beasts. Thus it is necessary to regard this mind as the abode of good and evil, and in order to enjoy peace and tranquillity in both the worlds, the mind should be wisely guided towards good dispositions so that it becomes the source of perfect peace.

ROSE-BLOSSOM V

Q. What is the source of desire ? Who has created it ? Who has created anger, theft and such other evils ? If created by God, why ?

Ans. Desire, anger, stealing, low passion and other evils have come into existence on account of ignorance, and their foundation is in ignorance, and ignorance consists in looking at the thing in a narrow sense, such as "I am so and so; my father's name is this; I belong to this or that family and place". In other words, all this is due to dualism. Secondly due to the thought of

our family, our house, heredity and prestige; thirdly, due to physical needs without which we think we cannot do; fourthly, that this belongs to me and I am the master of this. It is on account of such thoughts and ignorance that these evils arise. So when we regard ourselves in a limited sense or consider ourselves as the master or owner of particular property, we get angry over small bitter talk and disobedience, and the thought of committing a theft arises when we sustain some loss in our belongings, and decide to steal somebody's property when we find ourselves helpless and without means. Similarly other evils are also born according to occasions. Thus it is ignorance which becomes the cause of evil deeds; and these also have been created by God, with the purpose that those ignorant persons who regard the property of others as their own, and owing to dualism consider themselves as something different from what they really are, and thus entertain doubt in the oneness of God, and do not consider Almighty God as omnipresent and design to perform evil deeds with a view to escape punishment and suffering for their evil

acts, may ultimately seek salvation. Thus in creating these evils God has manifested his grace and sense of justice. In other words, He punishes us for our sins and awakens us.

Dualism and arrogance are such deadly sins that they are responsible for inflicting calamities like low passion, anger, greed, jealousy, heart-burning, roguery on man. When man becomes free from these and adopts perfect impartiality, these evil dispositions will disappear as darkness disappears with the rising of the sun. Because one who sees Absolute God in everybody, with whom should he get angry ? And one who regards his property as the property for all or the property of God, whom will he blame or find fault with ? It is then that man gets immunity from the punishment by discarding anger etc. It is, therefore, proper that one should recognise his true self, and be free from arrogance and dualism and come to live on the plane of equality, be saved from the wrath of God in the form of evil dispositions, and retire in the corner of peace and happiness. The rose of unity cannot grow on the soil, where there are thorns of jealousy, duality, revengefulness, etc.

ROSE-BLOSSOM VI

All this that we see in the form of wealth and property, pomp and dignity, is destructible - these are all subject to time. Nothing that we see in the state of wakefulness can be of use in the state of sleep; nor can we avail of things seen in dream in the state of wakefulness; and in the deep sleep, all the thoughts of property, knowledge and sense disappear. When this is the state of affairs while we are alive and kicking, what to think of their benefits after death or at the time of death? It is therefore, that wise men have regarded these material things as empty and meaningless, and saved themselves from their polluting touch, and have taken Soul as their sole guide and giver-of-light and established themselves as completely free and at perfect peace with themselves. While those persons who do not consider the pros and cons of the worldly affairs, get entangled in the snare of sin and come and go like the pots in the Persian wheel.

ROSE-BLOSSOM VII

Excessive desire has degraded man to such an extent that he has turned away from God and has been reduced to this lower position of that of

man. A greedy person can never be happy; his mind always remains restless. An avaricious person, even if he becomes the master of the world, remains bankrupt and disgraced; on the other hand, if one is poor and without means of livelihood, but is free from greed he is the king of kings. Thus it is clear that the giving up of this greed, is to get the State of Salvation. To be subject to avarice is to be involved in restrictions and restraints. Excepting this, there is no other restriction or means of Salvation.

Our mind is so constituted that it becomes one with that to which it is inclined for a considerable period. It would raise a number of arguments in favour of greed. In short, it becomes very difficult to give up that, because the mind is compared to a bird; greed and sense of shame are its two wings; pain and pleasure are its beak; and body is its nest; the good and evil deeds form its food. It is only when such a bird is put in the cage of discrimination (*Vivek*) and its wings are clipped with the pair of scissors of renunciation and contentment, and its beak of pain and pleasure broken by regarding this world as unreal and regarding oneself as Atman, the True, the Good and the Beautiful and restraining it from the food of good and evil, that the mind becomes one with Supreme God.

Atman (Chetan) has to suffer many difficulties

and privations on account of its association with body; and it is only when one regards oneself detached from this body, that one enjoys Supreme Peace. *Atman* is not born with the birth of the body; nor does it die with the death of the body. Then what is our connection with the body? You and I are one Supreme Soul. But owing to ignorance, we regard ourselves as body. Where this attitude disappears, there remains one Supreme Soul. And when the light of this *Atman* dawns upon us, we perceive God everywhere. From ant to the elephant, we see one Divinity. Such a faith and approach is called union with Almighty and such persons are known as knowers of Supreme Truth. Thus it would be proper that we should regard ourselves as *Sat Chit Anand Atman*, and quite detached from body; consider all created things as existing in imagination only and remain stable within ourselves. Let us regard this world as nothing; this is only a picture drawn by the mind; and if we remove the name and the form of all things, there will remain only *Sat Chit Anand Atman*. Thus this world only exists in name and form and nothing more.

There is one Supreme God — Nameless, Formless, Immortal, without Blemish; Indestructible, without dualism, immovable, *Achal, Akreya, Akhand, Endless, Asang.* And without God-

realisation one cannot be free from the pains and sorrows of this world and fear of the next world. Thus we haven't got to do anything particular except to see this universe as the manifestation of God; and we have to repeat the name of God by mouth; to give in charity with hands and to serve the saints; and to walk on the right path and to contemplate on God always. And when in this condition we engage all our limbs and mind is put in contemplation of God, we shall get salvation within a very short time. All the affairs of the world are not worth considering, nay, they should be completely ignored.

ROSE-BLOSSOM VIII

Independence of mind makes you free from all low passions and desires and keeps you perfectly satisfied and contented and puts an end to all the headaches of the world and qualifies you for Salvation. Without this you cannot expect peace and tranquillity even to the slightest extent :

“I am the Seeker of those free minded Saints who have regarded the material comforts of both the worlds not worth even a straw”. Some other Saint has said, “Independence of mind and corner of contentment are such treasures that no king

can get them with power of the sword." Another one has said, "I am admirer of those high-souled persons who are not affected by the material things under the blue dome namely this world". Independent-minded persons are free in every place and in every state. The mind which remains always aloof cannot be involved in anything in this world and remains free."

It is only due to ignorance that one gets entangled in the stress and storm of the world; because this world exists only in name and form, and these arise only from imagination, and this imagination is not constant and stable, why should then one brag about a thing which is unstable? This is indeed far from wisdom. There is nothing else in this world comparable to the peace of mind. For what is Salvation but freedom from all restraints and conventions and obtaining the peace and tranquillity of mind! *Sat Sang* is only another name for being disposed to God, and this soul is only one's own Self. Salvation depends on the disposition of each individual; because the direction in which our thought runs, and decides to pursue that direction with firm determination, ultimately obtains the fulfilment of that desire; but if the intensity of desire is lacking, nothing in this world can be accomplished.

The affairs of this world are like the dark well.

Man who lives ever in it he knows nothing that is happening in the higher world (supernatural). It is only when he decides to come out of that dark well by means of the rope of renunciation, then alone he can come out; but if he shows no inclination and desire to come out, there is nothing in this world which can help him to come out.

Greed cannot be conquered without contentment; it is necessary, therefore, that one should always remain calm and contented.

ROSE-BLOSSOM IX

Owing to ignorance, death which has been ever hanging over the head of man, has been forgotten by him. Even so this entire creation is like the leaves of grass which gets burnt by the fire of death. It is sheer folly to expect to live long in this world. Life depends on the incoming and outgoing of the breath and this coming-in and going-out of breath cuts life like a saw. Where is then the wisdom to boast about such a life and to be intoxicated in hoarding earthly thing ? These material things are approved by men owing to ignorance. If for a moment man were to turn his back on ignorance, and seriously think over the words of saints or to think over by himself on this

multi-coloured world, it is certain that he will be full of regret for his past, and will be inclined to secure for himself great good and eternal happiness and will enlist himself in the service of the saints, and will remain in their company and have faith in their golden words, will turn his face away from worldly goods, and will withhold his hand from material things and will spend the rest of his days in perfect contentment. But if he prefers to remain in the mud of ignorance, he will have no other go but to go blind-folded round and round like bullocks in the Persian wheel.

All the material things of the world exist only in imagination; only the ignorant take pleasure in their acquisition; the wise are never tempted by these worldly things because they are all the outcome of imagination or dream; in other words, they are unreal like the waters of mirage. Man owing to attachment to and boasting about the body, invites several difficulties and hardships upon himself. Self-realization leads to the rending of the magic curtain in the twinkling of an eye. This body is made of four elements, and the indwelling Atman is the fountain of pure and immaculate light. It is only owing to ignorance that man considers himself as the body, and therefore suffers all the hardships of the world. If the man were to consider himself above body, and

regard himself as pure Atman through the company of the saints, he will attain salvation and be merged in supreme God. In this world there is nothing but clash and conflict. There is perfect peace in being absorbed within one's own Self.

ROSE-BLOSSOM X

Fortunate are those persons who are not found lacking in utilising time to the best of their advantage; they do not get involved in satisfying the low and mean desires; rather, they consider them as poison, and keep watch over their mind and do not relax even for a day in the acquisition of spiritual knowledge, because to relax even for a day leaves a big gap. They sit in the corner of solitude and restrain thought from going astray and get absorbed in their True Self. This world is like the seathing heat and the soul is like a cool and restless fountain. Do not for a moment consider yourself as a child, rather consider this life as a great gift and keep control over this wretched mind and remain always in Eternal Rest and Perfect Peace. The world was not in existence, nor is it now in existence nor will it be in the future — this should be your firm conviction. Even though man always enjoys the company of the saints, he has still to keep a watch over the mind, because

the mind is so fickle that at one moment it enjoys all the bliss of being free, in another moment there is nothing so bound as this very mind.

At one moment the mind begins to soar in the realm of supernaturalism and travels in the garden of Oneness and proclaims, "Verily I am God"; and at another moment, it falls into the ditch of name and form and gets entangled in the dirty affairs of the world. That being so, it is necessary that one should be always on the guard and be inclined to self-realization. One should not even care to look at name and form, nor should mind get entangled in their snare. All things should be considered as manifestations of supreme divinity, and there should be a determination to remain aloof from worldly shackles, for this reason that whichever desire is firmly established in the mind, one is rewarded sooner or later for that deeply rooted desire. Man should not be attached to his relations, so much so, that he be driven like a donkey, whichever direction they take him; rather he should be like a roaring lion and break into pieces the cage of physical shackles by means of contemplation and renunciation. Nothing is stable in this world; all things are evanescent; thus it would be better to go into the pleasure garden of salvation. One should always remain in the company of men of realization.

Couplet : "Do not be desirous of delicious things like the fly on the tables of the rich, this I was reminded of when I was taking a bit of oaten bread." Or, as it has been said by another wise man :

"The pleasures of the world are not lasting; haven't you seen that the moment the poor bud blossomed into a rose, it had to be plucked away by the ruthless hand of man." Similarly, another God's good man has said thus :

"Surrender yourself completely to your Beloved, else you will be overtaken by death; you become your own judge and decide whether the former is better or the latter."

ROSE-BLOSSOM XI

Surely, the condition of mind is such that it always keeps about changing; but if the mind has implicit faith in the golden words of saints, it can change its fluctuating nature and come on the path of virtue. Mind is like the young one of the cow (calf), prancing about his mother before and after. Who is his mother ? Ignorance; and what is prancing about ? To be inclined to worldly things at all times. And when this mind gets things after its heart's desire, it becomes happy; and when a

step is taken against its wishes, it gets disappointed. But this state of the mind is due to the ignorance of one-ness of God, and not to be able to distinguish between right from wrong. So when it comes to distinguish right from wrong, it feels sorry for its actions which became an obstacle to pursue the path of righteousness and virtue. There is no doubt that where the mind becomes restless, all desires and passions disappear, and irritation and trepidation are caused. There appears darkness all round.

(1) To make the mind stable, there is only one way which is to curb it when it gets excited and to remind it of the defects of the vice it wishes to pursue. The past should be treated as a closed chapter, and no anxiety for the future be entertained. One should live in the present and remain aloof also from pain and pleasure of the world. Mind should not be allowed to wander at the time of leisure, lest it comes out in its true colours; rather, one should exercise such vigilance over it that no other thought except that of remaining in the company of the saints and absorbing the true spirit of their teachings, should remain in its inner self, for the reason that this world is nothing but as it exists in one's imagination. As long as one is inclined to diversity and dualism, so long will one remain restless and unstable. And when a person

is drowned in the bliss of one-ness, he gets merged in the fountain of Supreme Bliss and abode of Eternal Peace. Thus it is necessary that no reliance should be placed on this mind which exists in imagination only.

(2) There is another remedy also of controlling this mind, that whichever direction it goes, one should ever perceive the presence of God in that direction. Whatever one sees, or hears or conceives, should be regarded as the manifestation of Supreme Divinity. Neither one should look at oneself nor at others; neither entertain any thought nor think of any substance. When this view is established, there will be perpetual peace and rest.

(3) To regard oneself as aloof from body is an excellent remedy.

(4) To refrain from evil deeds is another method of beating down the mind. One begins to value union at the time of separation - as we are reminded of sugar candy at the time we taste a bitter chilly; and one is reminded of the joys of the world at the time of sorrows. When one possesses a thing, one fails to appreciate its value.

People with vision and foresight regard all times as one; whether in plenty or in poverty, they treat it as a passing phase. To overlook the ups

and downs of the world is to obtain the Supreme Bliss. Salvation is a great gift without which one cannot enjoy rest even to the slightest extent. There is no satisfaction without contentment which in reality is a great thing.

ROSE-BLOSSOM XII

This world is full of quarrels and bickerings; to the extent greed and anger increase, they cause unrest and disturbance. The kings are slaves to this greed and anger, and thus suffer innumerable hardships. Apparently no one is so happy as the king; but in fact, *no one* is so miserable as he. "Uneasy lies the head that wears the crown." Even though money appears to be as sweet as honey, and every high and low, young and old are running after it, and are slave to it in one way or the other, yet no other purpose is served by it except this, that by means of it we are able to carry on the affairs of the world. But we hardly think of its usefulness to that extent: on the contrary, every body is busy in hoarding which is a rank folly. People do not count the cost in so doing. Nobody derives any real happiness from it; if at all anything, it is care and anxiety they get in the bargain. All the while they think somebody has set

fire to their property, or committed theft or some firm has gone into insolvency. It is on this account that wise men always keep themselves away from it. For the fulfilment of their physical needs they leave everything to fate and believe that as long as our allotted portion is there, the body will remain. And when this is the state of affairs, why be full of care and worry ? Of course, it is necessary to put in some effort to satisfy the physical needs. Persons who leave everything to fate and strive for spiritual knowledge, become completely free from reincarnation. A thing which is settled in our mind for all our life, continues to remain firm upto the last breath of our life. No work is accomplished, whether spiritual or worldly, without intense study and deep contemplation. Thus it is proper that one should concentrate on the study of the spiritual truths and keep away one's mind from the worldly matters and regard them as unreal. All worldly connections should be cut off. Excessive love, anger, avarice, low passion, beastly nature, self praise, revenge, heartburning and envy should be removed from the mind. We should see the presence of God everywhere and should not do anything without forethought. One's innerself remains perfectly calm and tranquil by concentration and achieving salvation and remaining away from the company of the ignorant

and killing the spirit of dualism. Without salvation one cannot live a life of Supreme Bliss.

ROME-BLOSSOM XIII

Fortunate persons are those who, in their life time, have acquired disgust for the affairs of this world, and have turned to God. All this that we see is a passing show. Spiritual knowledge is only another name for right understanding. No physical exertion is required for the acquisition of spiritual knowledge. One has simply to bring about a change in one's attitude. The current of the thought has to be changed in the right direction. In other words, one has to substitute abstinence for lust, patience for anger, contentment for greed, renunciation for attachment and right thinking for vain glory. One should keep oneself occupied all the time and to prevent the evil desires from coming in and to turn the face away from the enjoyment of material things. One has constantly to bear in mind that, "I am neither the body, nor this body belongs to me; I am neither the faculties nor the faculties belong to me; nay, I am the perfect witness and illuminer of all these. I am the True, the Good and the Beautiful." If this thinking is deeply rooted in the mind, all calamities, whether external or internal, will vanish just

as darkness vanished at the approach of light. Man will be free from all these troubles and will attain '*Nirvana*'.

In order to spend time smoothly in this world, one should practise cheerfulness, humility, truthfulness, contentment, retirement, rectitude, patience, simplicity, peace, goodwill and company of the saints; and should abstain from the company of the ignorant and regard oneself as a sojourner in the world and having lived the life in this world, be ultimately merged in the Eternal light.

Our life is compared to a bubble in the ocean. It keeps changing every moment. The living (present) moment should be regarded as a great gift; what is done, cannot be undone; the past is no more and the future is unknown. It is thus established, the present is the moment that is in our hands. Alas ! for man, knowing that he has to live for a short time in this world, he undertakes gigantic schemes and plans and leaves this world ultimately with regret ! Thus this body becomes a great calamity and stimulates our greed for the acquisition of material things and adds considerably to our pressures and hardships.

ROSE-BLOSSOM XIV

Lust, anger, greed, attachment and arrogance are very powerful agents which put man under torture and distraction. To keep a strict watch over them is the task of stout hearts. Their destruction can only be brought about by right understanding and the company of the saints. One should at once start thinking about the evils of lust; the moment, a desire for its satisfaction arises, keep the mind away from it and substitute it by abstinence which is equally an important force. Similarly, patience be substituted for anger; contentment for greed; renunciation for attachment and the power of understanding for arrogance; so when the substitutes get firmly seated in the mind, there will be perfect peace and calm all round. But for the present lust is considered as most powerful of all. Its strength and weakness also depend upon the condition of the body. In other words, if the body is very strong, lust will be proportionately overwhelming; but if the body is weak and helpless, lust will be less overpowering. But this is not so always; much depends upon the trend of thought. So if the thought is properly disciplined and disinclined on the other side, lust will not be able to exercise its sway over the mind. This is all due to want of

occupation, when the thought will be wandering here and there. But if it is properly controlled, the mind will be diverted in the right channel and will lead to perfect peace and tranquillity. Youth is uncontrollable and it is the business of very able and accomplished persons to direct it in the right channel.

ROSE-BLOSSOM XV

“In old age every person entertains fear of death; all credit to those persons who think about death in youth.” Another wise man has said thus: “Consider youth, which is in the stage of passing, a great gift. No body enjoys the spring season twice in a year.”

Fortunate is that person who entertains the thought of renunciation and power of understanding in youth because this world is an abode of vices and mine of defects. Every nerve is inclined to devilish deeds. Saintly persons and knowers of truth have said a lot about this period of life and have suggested various ways and methods to protect it; but the easiest of all is to avoid bad company. One should keep away from pleasure-seekers, lustful persons, gamblers, liars and the arrogant. Always one should remain in the

company of saintly persons and to listen and recall their teachings and follow them: The teachings of saintly persons are very effective; but if a person does not follow their teachings through indifference and intoxication, he comes to grief ultimately and for a long time continues to suffer. But alas ! does he realise this and come to the right path ? Not at all; ignorance has confounded man to such an extent that he has lost the power of distinguishing right from wrong. He is reckless and considers himself as a child — an indifferent young man, and says to himself 'let me enjoy the pleasures of the world now and be indifferent to everything else', not knowing that death lays its icy hand on every person, whether young or old. It catches everybody by the neck and puts him down. It shows complete bankruptcy of wisdom to be ignorant of death. 'Alas' for such an ignorant person ! The memory of death also keeps you above the vicissitudes of life and the thoughts of lust and anger disappear. What is the real state of the body ? It is, so to speak, a jungle in which live these beasts — lust, anger, greed, attachment and arrogance. It is inclined to impure objects. It is the home of pain and suffering; pain and pleasure are its two constant friends. It is far from wisdom to be attached to such a thing as that. Man should always think about his own Real State and know

his true self and say to himself, 'I am the True, the Good and the Beautiful, free from the ups and downs of the world, formless, unique, Indivisible whole and Supreme Divinity, am one with God and I am that "Eternal Self". To be convinced of this trend of thought, one obtains emancipation from the calamities and shackles of this world; otherwise there is no other way of getting perfect Bliss.

ROSE-BLOSSOM XVI

It is childish to request and pray for the fulfillment of certain desires when you are yourself, the True, the Good and the Beautiful. It is an impossibility that the body should always remain healthy and in the same condition. There is no restriction in both the conditions. Life is passing away even otherwise. It would, therefore, be better if it is spent in the company of saints.

It does not conduce to happiness to spend life in any other way. It is fruitful to live at the sacred feet of the saintly beings; also there is no other way of preventing life from being wasted away. Therefore it is better to spend every moment of one's life in the company of the saints and the study of the religious books; if not, the man will

be going up and down like the pots in the Persian wheel, in all the states of either wakefulness or deep sleep. This world is like a great spectacle, where on the wheel of the sun (day and night), all created things turn up and down, sleep and wake and this goes on for ever; sometimes success, sometimes the defeat. Being caught in these revolutions, our life is wasted. The affairs of the world have neither been accomplished in the past, nor in the present or in the future. These will ever remain incomplete. Both in the beginning and the end, nothing is known except the absence of knowledge; and the best way for the removal of this state of non-knowledge is to know one's real self and spend one's life in renunciation, right understanding, contentment and patience. One should not even dream of salvation from the company of the wealthy people. By associating with them, one would only think of how to make money and increase wealth and property. Thus the mind gets busy with these unsubstantial things and begins to build castles in the air and indulges into absurd schemes, with the result that it gets entangled in such difficult situations from where, if not impossible, it becomes very difficult for it to come out. Thus one should avoid the company of such persons and enjoy the Eternal Peace of mind. The desire to amass the worthless riches of

the world becomes the greatest enemy of man's peace of mind. It would, therefore, be better to keep control over it, for the mind is known to be a very powerful factor and there is no other way of controlling it except by right thinking and true understanding. Those persons who are gifted with the power of understanding have always control over their mind; but those who are devoid of this power of understanding, get entangled in the noose of evil deeds and disgrace themselves.

"Mind is not that enemy that could be conquered by kindness and solicitude; you will be mistaken if you think so - nay, it will be like nursing a lion".

ROSE-BLOSSOM XVII

This body of ours does not remain in the same condition; it is sometimes healthy and sometimes unhealthy. It has to pass through the stages of childhood, youth and old age and ultimately to die and get mixed with dust. It is a source of discomforts and an abode of bickerings and uneasiness. It is the home of lust, anger, greed, attachment and arrogance. All types of vices are prevalent in it. Man becomes sick of it because of its incurable disease of thirst and hunger, for which he has to

work day and night. Strange to think about this body! Man, on account of his attachment to body, has to undergo lots of difficulties; otherwise the position of Soul is unassailable, Pure, without Form and Name and above all other considerations. By its association, man comes to be called this and that, red and blue, fat and thin, son of 'so and so', etc. All the calamities of the world befall man an account of this body. Owing to ignorance, man considers himself as body (mortal coil) and becomes unhappy when he finds the body in a weak or feeble condition and strives hard to keep it fat and in fit condition. He hardly realises that having fed his body with all the good things of the world, it can undo all that labour in a moment. In proportion the body gets stronger and abler, the soul gets weaker and feebler. Vices overpower him and he gets blinded by them and suffers all sorts of difficulties, by being entangled in the thought of family relations, etc.; from dawn to dusk keeps on barking like dogs and carrying burden like donkeys. Even though he gets weak, he doesn't give up greed; entertains evil and lustful thoughts about such and such beautiful woman for enjoyment. Alas for such a person that he becomes infatuated with that dirty and lustful thought ! and enfeebles his valuable body in the acquisition of that beauty, which will be reduced

to ashes like a piece of wood in fire. He loses his prestige and all that. It is on this account that wise men consider themselves aloof from this body and remain free from its attachment. They remain calm and balanced, whether in pain or pleasure, because they have to put up with what is destined. Therefore whether happy or unhappy, strong or weak, they remain constant and considering *Atman* (Soul) as aloof from body merge themselves in perfect peace or tranquillity.

ROSE-BLOSSOM XVIII

Q. What is the importance of Spiritual knowledge when people are wealthy, have children and appear to be happy in every respect ?

Ans. In fact wealthy people with children and all other wordly comforts, only seem to be happy, but in reality they are not; because their apparent comfort and ease are based on outward things which are liable to destruction in due course; these things, such as wealth and children come in due course and disappear in due course. Therefore satisfaction arising from these things depends on time (its appointed course). Thus

how can these things be regarded as givers of Eternal Peace and unbroken happiness, when they depend for their continuance or discontinuance on time ? These worldly goods are destructible and shortlived (temporary). Just as they make the foolish person happy when in his possession, so also they cause distress and unhappiness in their absence; and this is so, specially because of the curtain of ignorance over his eyes; hence there is every moment a change in these worldly goods which also proves their destructible nature. Just see how the worldly goods, which a man possesses in the state of wakefulness over which he has been building castles in the air and on their account committing many evil deeds, leave him completely and slip into oblivion at the time of sleep and change their form and shape ! But in dead sleep there remains absolutely nothing with him. Man is at the time, so to speak, in a dead condition; there is no excitement or irritation, neither grief nor sorrow; only perfect state of peace remains and nothing else. But ordinary people even waste that period (dead sleep) in ignorance; as it has been said by Maulana Rumi "While in sleep neither the

prisoner is aware of his prison surroundings, nor is the king aware of his wealth and treasures. All that time both are alike; neither is the former worried about anything nor the latter has any care or anxiety."

Thus how can these conditions descending on man, which do not prove beneficial to him, give contentment, restfulness and real happiness to him? Therefore the wise men, having realised the unstable and impermanent nature of these things, have turned their face away from them and have concentrated on real or everlasting Eternal Bliss, because happiness which is obtained through spiritual knowledge (Supreme knowledge) remains stable and permanent at all times and in all states, viz. of wakefulness, dream or dead sleep and it is not restricted by time, because Soul is above the past, the present and the future and is absorbed within Itself. It is for this reason that the peace and tranquillity, which arise from supreme knowledge, are not subject to any change nor are they dependent on any external objects; rather remain constant at all times and under all conditions and circumstances. Thus Self-realization is better than all the material gifts of the world. Under no circumstances is there any danger of its parting. Body may disappear; any other strange thing may

happen; but the Soul is Eternal, Permanent and firmly stationed within Itself. For this reason peace and tranquillity, which we get through Self-realization, are permanent and everlasting and by this Self-realisation our worldly desires are fulfilled; and there remains no desire for anything that could be thought of and which appears to be real owing to dualism. In the other case, contrary to the men of Self-realization, the desires of the worldly people, far from being satisfied, tend to be more and more. In proportion as these worldly things are on the increase, there is a corresponding desire for getting them still more. It is like adding fuel to fire; and it is sheer folly to expect salvation and Eternal Peace from these temporary worldly things. It is on that account that men of Self-realization have regarded all these things, even Heaven or Paradise, as mere pictures existing in imagination only and have kept the mirror of their mind perfectly clear to reflect the image of spiritual knowledge in it. Even now (it is never too late to mend) one who is lured by the love of the Lord, should weigh in the balance of his mind the impermanent nature of these worldly goods and liberate himself from the shackles of attachment, because true happiness lies in turning away from these things and turning to God-realization; knowing the real worth and value of these worldly

goods, one should turn to True Self which leads to Eternal Peace and ever-lasting rest. There is no other way for man to get salvation. *Soul* is Eternal, Omnipresent and stable within Itself. There is no other labour involved in the acquisition of Self-realization except to raise the curtain of dualism. What an amount of labour we have to undergo for the acquisition of wealth, property, etc. ? Thus it is established that Spritual knowledge is better than all these things, at all stages.

ROSE-BLOSSOM XIX

There are two kinds of death: one physical and the other voluntary. Physical death is that which is visited upon everybody at the appointed hour; and voluntary is that which is accepted in one's own life time. In other words, the mind should be kept away from satanic habits, such as lust, anger, greed, egoism, arrogance, jealousy, intolerance, parsimony, revenge and bad manners and be kept busy with the task of God-realization. One should gladly put up with all those difficulties which one experienced in the path of righteousness and merge one's soul in the ocean of Greater soul. Those who die a voluntary death are not afraid of physical death. As it has been said by a wise man; "The person who dies a voluntary death in his life

time, tastes the double sweetness when physical death comes." He is a real man who accepts the voluntary death, practises self-introspection and loses himself and liberates himself from the outward shackles and spends his time in peace. The birth of such a person is really praiseworthy, else the whole creation is born and dies like a worm.

ROSE-BLOSSOM XX

To me the entire world appears to be dishonest, because everybody claims, "This is my house, this is my property and this is my wealth and this is my abode." God, who is the Master of the whole Universe, is not even remembered in dream, All have become masters in their own homes and this is the reason why man is experiencing sorrow. This is nothing short of being dishonest in a trust-property and removing God from our midst, who is the Real Master and establishing ourselves as masters and advancing all sorts of arguments to establish our rights, not knowing that these things were there before our birth and will remain after our death. Man does not realize that these things were already in existence when he was born and will remain when he will have departed. Thus, how can he become the master of these things! The real Master should be He who was before the

creation of this universe and will remain after its death — and that is God, the Almighty. We have to live like all other created things for a short while and depart; and like us many come into existence and will be coming into existence. How can, therefore, these things belong to us? This is due to the absence of true knowledge which becomes the cause of all our trouble. If a person sees anything in a dream and considers himself as its master, he will be a fool, because all that he has seen in a dream will vanish in the state of wakefulness; this is something which is airy nothing and exists in imagination only. It is due to absence of God-consciousness that this world appears to us as a reality, when there is neither this world nor do the worldly goods exist. That person is absolutely free who is not entangled in the snare of any attachment etc.; in other words does not consider that this or that belongs to him; he remains detached and lives as a Supreme witness or as an Ideal spectator of all and remains merged in the True, the Good and the Beautiful and is immune from pain and sorrow in all circumstances. He is not affected either by gain or loss, remains self-poised and balanced; neither the thought of an enemy nor a friend disturbs him; nor the idea of a thing belonging to him or to somebody else bothers him; dust and diamond appear alike to him,

also ambrosia and poison. The king and the beggar are also seen by him in the same light and he perceives the existence of Supreme Divinity in every big and small. In short, he remains unshaken whether he has or has not; and leaves everything to fate. Such a person is immortal even in his life time and is one with God and merged in Him. Ordinarily, everybody thinks highly of himself; nobody says, 'I am bad'; it is only when a man comes to right thinking and prepares the balance-sheet of his deeds he comes to know his real state; as otherwise he would be finding fault with others and would not see his own defects. And for this reason he falls into the well of ignorance and like the earthen pots in the Persian wheel takes birth and dies every moment. We are all human beings in appearances but real humanism is far from us. Man has four traits: and three of these, namely lust, anger and greed belong to lion, the hog and the dog respectively. There remains one which is the power of understanding, and that belongs to man; and it is very rarely that men use this power of understanding; otherwise all waste their precious life in indulging in these beastly habits.

ROSE-BLOSSOM XXI

The body is subject to health and illness, and suffers from six defects: (1) conception, (2) birth, (3) childhood, (4) youth, (5) old age and (6) death. It is clear from this that the condition of the body keeps changing. Thus a thing which is not stable, can only be said to be destructible as it has to perish one day. Free from all blemishes the soul is Immaculate — the True, the Good and the Beautiful. The soul is not affected owing to any trouble caused to body : (1) pain (2) pleasure (3) hunger (4) thirst (5) birth (6) death; and the soul is completely free from these and exercises the function of an over-seer on all these, because pain and pleasure are the properties of the mind; hunger and thirst are for sustaining life; and birth and death are the features of the body. The soul is absolutely free from these three; rather, the soul is apart from mind, life-breath and body and is Pure Consciousness and Supreme knowledge. Thus the soul remains constant, and is therefore immortal and this is the real state in respect of all. But owing to ignorance, man considers himself as body and suffers the pangs of sorrow in distress and has thrills of joy in affluence. The state of Supreme knowledge, which has been described above, can alone bring salvation to man.

ROSE-BLOSSOM XXII

The experience which a man gains from life helps him considerably and saves him from the vicissitudes of life and gives him a balanced and stable mind; for without this state of mind which, in other words, is called patience, there is no other way. This body of ours is made of four contradictory elements, and these are always at war with one another. As long as there is harmony among them, there is life. But the moment there is a discord among them, the state of death arrives. If you observe closely, you will find that life and death are at war with each other at every moment. In other words, when the breath goes out, it is a state of death; and if that same breath does not go in, then all is over; but if it comes in, it is life. So when this is the state of affairs, when life and death are being weighed in airy balance, it would be height of folly to depend upon this body. As it is said by a Persian writer: "Do not waste a single moment of your life. Keep a strict watch over it. Who knows that moment may be the last moment of your life?"

"Repeat the name of God every moment, for who knows this may be the last moment of your life?"

Be resigned to the will of God and say, 'Thy

will be done'. It is granted that nobody invites death in this world; but in the considered opinion of the saints, there can be no union of the Soul with the Super Soul without death. Therefore the wise men remain calm and tranquil under both the conditions, as they are immortal even in their lifetime; and equally so in death, as they are completely merged in Supreme Divinity. Just behold how this body becomes our guide as we are getting every moment a lesson from it — even its illness is a means of awakening devotion in us.

ROSE-BLOSSOM XXIII

To be attached to anything, man gets nothing save restlessness and distraction. Infidelity, selfishness, falsehood, hypocrisy, dualism, etc. these are so to speak, the props of the world, To expect rectitude and sincerity from it, is to create for oneself mortal enemies. Never for a moment, even by mistake, expect faithfulness and help from worldly people.

“Do not expect faithfulness from this fickle world; you would be asking for the moon if you entertained that hope.”

Never expect fidelity from this transient and faithless world. If you are a man of means or if

anybody stands to benefit by you, there will be flatterers around you, and you will be addressed as, 'sir' and 'our master', etc. But the moment your wealth turns its back on you, your so-called friends will run away from you. As it has been said by a seeker of Truth : "We have tried everybody and found them all to be selfish; at the time of need they will gather round you and flatter you; but the moment their purpose is served, they will disappear like the whif of breeze and would never care to know who you are and who you were."

Thus it is established that strangers and relations are alike; rather, our relations turn out to be our enemies, and the strangers as our friends. The stranger doesn't waste our time, nor does he cause discomfort, nor does he claim a share in our property — rather in every respect gives us comfort. Contrary to this, one, who is related to us wastes our precious time and disturbs our mind and causes diminution in our wealth. Thus, the friend becomes an enemy and an enemy a friend. Man is not able to distinguish between a friend and a foe owing to ignorance. After all we have ultimately to part from one another. It is, therefore, advisable to be aloof from every body and remain in Peace and Tranquillity — Peace unspeakable and perfect.

ROSE-BLOSSOM XXIV

The power which is known by the name of God is above all distinctions, is the source of all functions, and pervades the entire universe. All this thought of change and restlessness and several objects known by different names in different aspects — and superstitions and fears and differences in relationships — is due to the absence of true knowledge about the Soul which is the beginning and the end of all. Beyond this the entire show is like a dream. Why should a person who sees a dream worry about it? But if he is worried, it is due to the absence of knowledge about the Essential Truth. One becomes a king in a dream, reigns very happily and rejoices, and considers himself very happy, and regards it as a reality. He will be conscious of this when he is awakened from his dream. He will then wring his hands and lament over his loss. These worldly things are the rootcause of restlessness and distraction, a poison pill coated with sugar, very attractive in appearance but deadly in effect. The moment you enjoy them, they render you lifeless and take the body to death. In other words, the soul power, except for the enjoyment of physical pleasures and passionate desires, does not feel inclined to anything else. Alas for those, who instead of

making right use of this soul power by means of which they could certainly achieve spiritual heights and live in Blissful abode, dissipate that power in the enjoyment of ephemeral pleasures and satanic desires ! It is therefore befitting to control this lower passion by right thinking, contentment, control of senses and devotion and bring it on the path of righteousness and firm conviction and transcend the states of knowledge and pure science and lend in the position of being an ideal spectator of all, and to be away from bickering and quarrelling and shun enemies. To keep steadily to this Divine purpose, and to end the journey of this life safely, man should continue to put himself constantly to test — indulge in self-examination and be his own guide on the path of rectitude by avoiding evil company.

“Run away from the company of fools as Christ did, for this bad company leads to many bloody brawls.” Remain calm and collected in solitude, control your tongue, shut your eyes and put cotton-pads in your ears and see your Real Self in the mirror of Supreme Soul. Shut your eyes from dualism and prevent your ears from hearing praise or censure and your tongue from railing. These are three principal organs of the body. When these three are brought under control, it becomes an easy task to restrict thought, mind, intelli-

gence, doubt and imagination. One should live upto what one says; there should be no difference in promise and performance. As it has been said by a wise man: "When you live up to what you say, you will be regarded one of those saintly beings who have lived their life well." Some other has remarked: "He is a real man who is staid and calm; otherwise when it comes to bluffing, children are best at it."

In short, self-knowledge is acquired for this purpose that one should live nobly; and one can spend life in perfect peace when one has adorned oneself with praiseworthy qualities. It is only when one becomes detached, that one can live this life in Eternal Rest.

"Thank God if you have lost this world because in this loss, you have defeated a great enemy. Why do you then wring you hands in remorse?"

ROSE-BLOSSOM XXV

Anything for which we exert too much, and entertain excessive desire, ends in dissipation and distraction. But the task which is accomplished in its natural course and without worry, yields perfect rest. Man is rendered weak and feeble owing to his vain desires, as otherwise all men are gifted

with strength and intelligence.

Man has dissipated his energy and spiritual stamina in entertaining vain and idle thoughts for the fulfilment of worldly desires, with the result that having wasted his life he departs shedding tears of blood.

No person till today has enjoyed happiness in the fulfilment of his desires. Therefore when this is the state of affairs, what is the good of inviting all this distraction and restlessness upon one's own self? If we observe closely, we shall see that there is no point in rejoicing or being distressed at the success or failure of worldly affairs. When this body of ours, which we try our best to keep it in a fit condition, does not remain in the same condition, what to think, of anything else.

Man has been degraded by egoism. Just see, a person who has got a high notion of his abilities, feels disappointed when his work is not accomplished as desired by him. And out of that dissatisfaction anger arises, which becomes the cause of several vices, both internal and external. He is hated by all, and loved by none; nobody likes to associate with him. However great he may be (in the worldly sense), be he even a prince, he is hated by all due to his own degradation.

ROSE-BLOSSOM XXVI

Anger is more deadly than poison, because anger completely burns up that person in whom it is born; but poison does not affect the person who gives it; it only affects the person to whom it is administered. Thus it is necessary that such a dangerous habit be removed from the heart:

“To assimilate and digest anger is my food; and to cover the defects of others is my dress. This is my food and dress in the world”.

One who covers the defects of others, is loved by all. God is dear to all and in Him we confide the secrets of our heart, because He is our Protector, Friend and Guide. If God were to take an account of our deeds, we shall be nowhere. Thus it is established that if man were to cover the defects of all, he, too, will endear himself to all and become the idol of all. Once upon a time a saint prayed to God to grant him the power to fly like angels. In response to this, God commanded him to imbibe five qualities and then his position would be even higher than angels. “Which are those qualities?” he asked. The reply came: (1) be humble like the earth; (2) cast an eye of kindness on all like the sun; (3) be generous like the flowing stream; (4) be gentle like the dead body; (5) cover the defects of others like the dark night.

One who has these qualities is an angel; rather, he is an embodiment of God. Man's position is determined according to his good or bad qualities. He becomes degraded owing to bad qualities. Therefore it would be wise to cultivate sterling character. How excellent would it be if we work in harmony and sweetness ! It doesn't matter if you are put to some loss; but you should see that no harm is caused to others. Other things could be mended, but not the broken heart.

It is, therefore, essential not to injure the heart of others. One should consider, "What for am I going to get angry, when all my wealth and property will pass on to others who will dispose it of in any manner they like ? What use is it then to become angry? Why then spend this short space of life in bickering and quarrelling and why blacken our face (character) for all time?"

It is proper, therefore that at the time of anger we should weigh the pros and cons of this and it is hoped that some suitable answer will emerge, which will establish that it is sheer folly to get angry. It was destined to be so.

ROSE-BLOSSOM XXVII

It is my settled conviction that all these calami-

ties which befall a man owing to lust, anger, greed, attachment and egoism are due to want of self-knowledge. But if man had been conscious of his own self and his real state, he would not have been troubled by any such calamities, nor would he have been subjected to any change. Therefore it is proper that man should be firmly stationed within self and absorbed in his real Self. Where is the necessity of allowing our thought to go astray and finding fault with others and be a partner in their evil deeds, forgetting our own real Self and wasting our life in dissipation and distraction? It is my firm belief that one should see the presence of God in everybody including oneself, and should not complain about the evil deeds of others, regarding everybody as a dream and forget him. As one knower of truth has said:

“Close your eyes from the customs and conventions of the world, for there is no better dress for the eyes except to shut them. In other words, if you are seeking perfect peace you shall have to be reticent about the defects of others.” We should mind our own; what business have we got with the affairs of others? As one sows, so shall one reap: one should always look at one's own deeds in the mirror of self-examination, and not at those of others. The worldly ideas have no attraction for the wise; it is only the ignorant who gets

involved in them. What is good about them ? Nothing. Look at summer season, how hot it grows, the body gets scortched and gets roasted like the grain. This is the condition of the world. Excepting one's own state of perfect Peace and Self-consciousness, there is no season or state that can give Eternal Rest.

Change and transition are two arms of this unstable world, which take the man on the revolutions of day and night. Food, desires, morning, evening - these are only repeated. Same people meeting, same superstitions, etc. appear everywhere. When this is the state of affairs why should man be blinded by ignorance and waste his precious life ? Wisdom lies in this that he should get free from all these and spend his life peacefully; and he who regards himself free from body and its shackles, lives in a state of beatitude. It is a prison to keep oneself bound in the shackles of the body; but to be free from these, is salvation. Thus one should regard this body as full of defects and vices and should treat it as non-existent. To detach oneself from its relationship is the highest form of devotion. What remains is your own Self, Pure and Immaculate and that is the state of Self-realization.

ROSE-BLOSSOM XXVIII

Truly, as the body grows weak, to that extent our capacity for accomplishing worldly tasks will also become less effective. This is also a blessing from God. Because if man's strength remains intact for a thousand years, his senses and limbs are in working order, he will never get tired of worldly activities, or sense pleasures or greed for property or anxiety of family welfare and desire of lust, nor discard them. Therefore it is so arranged by Nature that human body undergoes five kinds of changes: (1) stay in womb, (2) childhood, (3) youth, (4) old age, (5) death.

Owing to changes in these states, one experiences rise and fall in worldly undertakings and physical strength. As body grows weaker, its energy, too, becomes less. As man's energy begins to decrease, he turns his back to the world and becomes inclined to rest. Thus bodily weakness also becomes a cause of obtaining salvation from the entanglement and snares of the world and when this growing weakness reaches the state of death, all quarrels come to an end. In short, as there is fall in the strength of the body, Quiet begins to reign in our lives. With the increase of Quiet, there is increase in rest. It is a wise man's saying : "If you were to assess the joy born of

Quiet, you will notice that walking is more pleasant than running, that standing gives more pleasure than walking, that sitting is more comfortable than standing, to lie down is more restful than sitting and death is more covetable than sleeping." But in order to get inner peace it is necessary that as the man grows older, he should keep himself away from attachment and greed. At last such an everlasting peace will come which could be called, fountain of Happiness — Abode of Peace and Home of Perfect Rest. But if man does not break these physical shackles and if vice overpowers him, he will spend his life in pain and remorse.

ROSE-BLOSSOM XXIX

Man cannot obtain freedom from physical hardships and mental troubles by inviting natural death which comes in due course. Yes, but if he considers himself as dead while alive by right thinking, he can get that Eternal Peace by inviting voluntary death. By voluntary death it is meant to improve one's moral behaviour, to have the knowledge of right and wrong, and to be patient and give thanks to God, to remain free and be resigned to the will of God, to be without ego, to control the mind and to achieve God-realization and fi-

nally to possess Self-knowledge and Supreme Spiritual knowledge; to remain away from lust, anger, greed, attachment and egoism, to be above good and evil in the world like the dead body. We should minimise our association with the body in this unstable world and obtain perfect peace, as otherwise there is no other remedy in this world for securing that Supreme Bliss. If we keep ourselves ignorant of the Supreme knowledge, we will be confronted with the same bondage. Thus it is proper that one should die while alive, and drink the sweet honey of perfect peace. The existence of the body is a great gift; we can obtain any position of advantage from it. In fact we have in our body a boat to cross this deep ocean of ignorance with the help of disinterestedness, *Satsang* and right thinking; and break the bonds with the assistance of acute mind, contemplation, keen intelligence and spiritual knowledge and reach safely the shore of Bliss and Beatitude. Thus persons who with the help of this body, which is composed of four elements, spend their life usefully in practising the above virtues, attain the highest stage of Bliss, and become one with Transcendental Beauty. In the alternative, one gets only troubles and sorrows and ultimately death. Man is distinguished only when he recognizes his real position. What is the value of man

if he discards the most subtle and sacred thought and runs after impure and coarse ones ? He comes to grief by his own actions. Everybody respects the bold and the brave, the sober and virtuous, and one who is detached from the worldly shackles. Otherwise who cares to know anybody ? Having been entangled in the meshes of worldly bondages, man becomes forgetful of his higher position and reduces himself to the position of a beggar and a degraded being. Having wasted his youth, he laments his lot bitterly. But what could be done at that stage ? Time lost can by no means be recovered. But even now if he were to realize this and fall at the feet of the saints, he can be free from sorrows and sufferings of the world. But how can he do that ? Where is such a rare person ? He is obsessed with the idea that, "I have seen such good times, I have done this and that, I achieved such a high position, I hoarded so much, my family prestige and my name are well-known in the world, I was a man of such vast influence, etc. How am I, in any way, inferior. Well, I shall see to it, etc." Now when this is the trend of his thought, he stands to gain nothing. He will suffer all hardships and difficulties, and will depart empty-handed. It is, therefore, proper that we wake up from this slumber of ignorance. If a person hates me or does not pay me due respect,

he only helps me to snatch my ties with him. We should regard such a person as our well-wisher and keep away from him.

ROSE-BLOSSOM XXX

There is no reliance on life; life becomes worth living, if one were to pass some time in the corner of retirement and be free from worry and anxiety; as otherwise it will be simply inviting sorrows and sufferings, and leaving this world empty-handed, after wasting life in vain and useless thoughts. How excellent if man were to set his heart on God-realization, apply his mind to *Satsang* and try for inner purification and study of sacred books ! If not, it would even be better if one were to spend his time in retirement. But to aspire for higher position and to achieve fame and fortune in the world, is in our view to dig one's own grave. Man would hang down his head in shame before God, if he relied on worldly goods and ran after these things like a mad person. The way of the world is such that at one time you are elevated to the highest position, at another time you are brought down and reduced to dust, leaving no trace of your existence. Well-known monarchs, princes and potentates, religious leaders and

prophets have been completely mowed down at the hands of Time (Death). What is our position in comparison to them ? We are simply a morsel of this angel of Death. At the time this angel of Death brings a warrant from God, all our wisdom and cleverness will disappear. All pomp and power, glory and dignity will pass into nothing. This body of ours will be burnt like dry stick and reduced to ashes. Thus to remain in the midst of such enemies and to ignore them, is far from being wise. But if a man were to know his real state and turn his face away from this fickle world, and keep the mirror of his mind free from the dust of dualism, and give up all raw thoughts and spend his time in retirement, he can then enjoy real Bliss. It is foolish to be proud of worldly affairs. And except the contented one, nobody else can give this piece of advice. Every other person will advise you to get further and further in the worldly mire. Therefore, it is proper that we should look to our own interests, and keep away from the worldly people. With deep love and devotion we should enter the service of men of realization, as they are the means of making us free from the troubles and sorrows of the world. We should have death ever present in our mind, and thus avoid anything which might lead to disaster owing to lust, anger, greed, attachment and egoism overpowering him.

But it will be befitting if one were to look within oneself every morning and bow before the Deity which is ever present there, saying, "Consider this body as perishable and nothing, and warn the mind not to disregard your own True Self, not to fall in the vanities of the world and consider all things of the world liable to death and decay and to get merged in the Real State. Consider yourself as Atman and be firmly established within self. If you study this thought, you will see everything dwindling to nothing and your soul will emerge Immortal; and while living and doing, you will not experience any distraction in the midst of world; rather, you will not perceive anything else save the Supreme Soul."

ROSE-BLOSSOM XXXI

Q. What is the meaning of Salvation ?

Ans. To be free from gross and subtle egoism is called salvation. This quality is always connected with the mind. When a person ceases to follow the sinful mind and turns to God, and considers himself aloof from the physical shackles, after proper understanding and full consciousness of his true Self, he attains salvation. Such salvation is

above division, and remains constant and unique because that is a Divine quality; and as God is one and indivisible, so is this Divine quality. But if you inquire from the intellectual point of view, this salvation is of three kinds: (1) Freedom from mundane affairs, (2) Freedom from spiritual matters and (3) Freedom from both mundane and spiritual affairs. Persons who completely withdraw themselves from worldly affairs and incline themselves to God, are free from the first category; and those who turn their faces away from God, and turn to worldly affairs only, are devoid of spiritual freedom; and those who regard both worldly and spiritual affairs as having no sense at all, in other words, those who remain away from worldly affairs and do not belong to any sect or creed and are firmly stationed within Self, are free from both material and spiritual bondages. Liberation, freedom, emancipation and salvation — all these means one and the same thing — the only difference being that these are four different words. Liberation and salvation means to be free from body through death, and freedom and emancipation means getting rid of physical shack-

les through attainment of Spritual knowledge. Well it is owing to our relation with the body that these four words are used; but in essence they are one and are same, and are above division and comparison.

ROSE-BLOSSOM XXXII

Q. What are the means and stages of attaining salvation ?

Ans. In order to attain salvation, it is absolutely necessary to attend *Satsang* and study the sacred books very closely and entertain firm conviction and right thinking. By strict observance of the above and the following seven stages, one can attain salvation : (1) *Shubh Ichha*, i.e. pure intention; (2) *Shudh Vichar*, i.e. the knowledge of distinction between truth and falsehood; (3) *Tan Mansa*, i.e. power of concentration; (4) *Sat-Vapat*, i.e. to consider oneself as the True, the Good and the Beautiful; (5) *Asansakta*, i.e. to lose one's ego completely; (6) *Padarath Abhavani*, i.e. to free one's own conviction from name and forms; (7) *Turya*, i.e. to be Beatific Divinity. These seven stages could be com-

pleted gradually and with concentrated study and observing the above mentioned disciplines. To attain salvation the first and foremost factor is to distinguish between right and wrong, to discard the wrong and absorb the right; and this power can be acquired from *Satsang*. One should always try to be free from physical shackles, and concentrate on spiritual knowledge and remain calm, tranquil and peaceful. Thus one will automatically reach the highest stage, i.e. salvation.

ROSE-BLOSSOM XXXIII

Contemplation of God is such a strong fort that the arrows of lust, anger, greed, attachment and egoism arising out of ignorance, cannot produce any effect on it; and the bullets of pain and pleasure, birth and death, heat and cold, hunger and thirst are also ineffective on the walls of its firm conviction, all fall like cotton pads. And inside the fort, mind, intelligence, thought and egoism cannot enter. There is only one fountain of peace in it. The inhabitants of this fort are always at rest and peaceful. And man cannot avoid physical calamities save by entering it.

Never allow restlessness, dualism, superstition, attachment, anger and jealousy to enter the inner chamber of your heart. Always keep control over your mind, and do not get entangled in the enjoyment of worldly pleasures, considering life as a passing phase. The effect of these things depends on the company you have. If the company is good, the result is also laudable; but if the company is bad, the result is correspondingly bad. If a beast associates with man, it comes to acquire qualities of man; but if a man falls in the company of bestial persons, he comes to be reduced to the position of a beast in due course. It is, therefore, necessary for man to choose his company, as it is said, "Tell me your company, and I shall tell who you are." Should it happen that owing to ignorance he falls in bad company, he will not only tarnish his name, but even cast slur upon his erstwhile associates. Beware, this world is like a robber of those qualities which are good and godly. Only in appearance the world is attractive, but from inside it only deserves to be discarded. Consider this youthful period as a boon, and try for inner purification, sustaining a firm faith and improving behaviour. What is required is the inner bliss, and not external rest. This should therefore be acquired at all costs. A great calamity has befallen man owing to his association with

the body which cannot be avoided without spiritual knowledge. Just consider for a moment how degraded man has become owing to this association. What a difference between his original state which does not admit of tall talk, neither speech nor listening, and the other one where he gets entangled in numerous difficulties and troubles ! Just think about that original state, where neither spiritual knowledge nor devotion are required, neither any thought of God nor of man, and the other state viz. to abstain from vices, and acquiring spiritual knowledge, and to consider oneself as separate from God, and regarding oneself, as a mere man, and to fight shy and be afraid ! and what a difference in the state of consciousness where the fear of death and the love of life do not exist, neither the fear of lion nor the snake, there being One Absolute and Unique Divinity, presenting God everywhere, and the narrow sphere where man is afraid of death every moment and desire for life, fear of fire and snake bite and this filthy body ! Thus when you look at both sides of the picture, you will come to the conclusion that it is absolutely necessary to be free from physical shackles to obtain Supreme Bliss.

ROSE-BLOSSOM XXXIV

Friends, this pull and push exists only in appearance. It has ever been there. Do not be deluded by this. Nothing that bears a name and a form, is stable. Man comes into existence in due course, and disappears in due course. Nothing is stable. The old thing declines and the new thing comes to its zenith; and all things grow from small to big; and in due course, pass into oblivion. They disappear and reappear in new form. Thus the chain of events goes on. Hundreds of men have claimed the ownership of the same property and lived in it at different times, and quarrelled over it. Several people are known by the same name, and everybody is attached to his name, forgetting that somebody else may be bearing the same name. In short, owing to ignorance man regards common property as his own property and invites difficulties and troubles upon himself. There is neither this world, nor the name nor the trace. It all exists in imagination only. Just behold, things themselves are free from name and form, and are devoid of the thought of one's own or somebody else's and are quiet and restful. It is the power of man's imagination which has given different names to different objects, assigning ownership to some and property to others, but if this power also

became quiet, there will be no quarrelling and there will be complete and perfect peace, serenity and rest. Thus it is necessary that one should prefer restfulness to distraction.

ROSE-BLOSSOM XXXV

Greatness lies in this that one should give up enjoyment of worldly things in youth, and turn to God when the mind is free from worldly thoughts which are real obstacles in the path of rectitude and righteousness; then alone will the teachings of the Master settle down in it; and this mind is of two kinds, one pure and the other impure: the pure mind entertains no thought of wealth, property and family and is also free from the thoughts of caste and creed and away from the enjoyment of worldly things, and occupies itself always in the investigation of truth and God-realization. The teaching of the great Masters can take root in such mind and become the means of salvation. The second kind, viz. the impure mind which is full of earlier-mentioned defects, the teachings of the saints cannot enter such a mind. Thus it is necessary that one should first of all detach the mind from the worldly things and relation and make it as pure and bright as mirror. In this unstable world, the difficulties that one encoun-

ters, are due to ignorance and this can only be removed by supreme knowledge and supreme knowledge consists in this, that whenever man feels inclined to vice, he should at once weigh both the sides of that vice and keep away from it. So if man tries his level best to keep away his mind from vices, it is highly probable that he will be quite free from this blood thirsty enemy, as mind cannot be controlled without right thinking. It has been said by a wise man:

“Mind is not that enemy that can be overcome by kindness; do not be negligent because by being so, you will be nursing a viper in your bosom.”

The following four disciplines will bring about the inner purification and render the mind fit for Supreme knowledge : (1) *Sam* (2) *Santokh* (3) *Vichar* and (4) *Satsang*. *Sam* means keeping the mind away from worldly things. The moment the mind jumps up, it should be at once controlled by right thinking, and kept busy with the contemplation of God. By this discipline one gets peace of mind and inner rest. As it has been said in sacred books that ‘*Sam*’ leads to perfect Bliss. The second discipline is *Santokh* (contentment) which means that man should be contented with whatever he is destined to get, and for that he should be grateful to God. He should not be sorry for what little he has, nor cast an eye on the property

of others. This discipline makes a man independent, and in no way dependent on others. As it is mentioned in *Shastras*, contentment is the greatest gain.

“Like the palm tree, I am deeply rooted in the soil of contentment; whatever is destined for me will come to me.”

The third is '*Vichar*', right thinking, which means to consider deeply the questions regarding one's own Self, God and the world. To find an answer to these questions is called *Vichar*. This discipline will make the man a store-house of supreme knowledge and a fountain-head of light; as it is said in *shastras*, '*Vichar*' (right thinking) means Supreme knowledge. '*Satsang*' is the fourth discipline, which means to attend and to listen to the discourses where questions regarding God are discussed as true and regarding world, as untrue; and this *Satsang* is of two kinds; one external and the other internal. The first kind means to sit at the feet of the master and to listen with all attention to his teachings; the other kind is to sit in solitude and to withdraw the mind from external matters and concentrate on all those words of wisdom, listened to in the discourses and to act upon them and obtain peace of mind. And this discipline is the mother of the three above mentioned disciplines, because it is only

through this that we come to possess full knowledge about *Sam*, *Santokh* and *Vichar*. In short, one who practises these disciplines sincerely will find the light of spiritual knowledge in his inner-self; as it has been said in *Shastras*:

“*Satsang* leads to Salvation.”

ROSE-BLOSSOM XXXVI

Q. What are the duties of a house-holder ?

Ans. A house-holder should not turn out a person who comes to ask for alms. He should be cheerful, generous and humble; should serve the guests with a big heart. No harm should accrue to anybody from his dealings, which should be straight and should be above board. He should regard his home as a Guest House and consider the members of the family as guests for a night and remain free from their attachment and association. He should enjoy the company of saints and serve them with all his heart and soul. He should not be proud of his possessions. If such is the behaviour of any householder, he becomes naturally qualified for salvation.

Q. What is the object of idol worship and

good moral character, according to sacred books ?

Ans. The object of idol worship and good moral conduct, according to sacred books, is purification and peace of mind; in other words, the inner self is purified by the performance of noble deeds; this is meant for that person who does not live in the company of saints, nor is he fit for understanding the teachings of the scriptures; but the moment he associates with the saints and understands their teachings, there is no necessity of idol worship or any such superstitious things. Just as it becomes necessary to provide some games to keep the child occupied, but when he grows up, he associates with his companion without playing such games; and when he acquires knowledge, he spends his time in reading books; so also when a man is ignorant, he takes to the worship of the idols; but when he realises the necessity of associating with the saintly persons and following up their words of wisdom, he discards that idol worship. It is thus necessary to be guided by the teachings of saints which alone will lead to bliss. One should travel on the path of spiritual knowledge

by raising high his devotion, discard egoism and attain Eternal Peace and composure.

ROSE-BLOSSOM XXXVII

Q. What is the significance of destiny and effort ? What is the difference between the two ? And which is to be relied upon ?

Ans. Destiny and effort are two words but they mean one and the same thing. That is to say, destiny is the effort of the past birth, and effort is the effort of the present. Thus we should regard destiny as nothing but effort, and keep ourself busy with it. The mind should be weaned from the enjoyment of worldly things, and turned to the company of the saints, and follow the teachings of the Divine Beings, and control it as best as one can.

Couplet : "Why do you give place to anything save God in the inner chamber of your heart ? and why do you draw a false picture on the page of your life ? There is no other abode once you have stepped beyond the caravanserai of the body; why don't you, then, carry useful things for the way from this stage (this life) ? The touchstone of the

body has been given to you for this purpose that you may, by means of it turn life into pure gold." Another wise man has said thus:

"If you make your abode in the house of resignation, that is to say, if you are resigned to the will of God, you can make the dust of worldly accidents as antimony for your eyes; in other words, these sufferings will turn out to be a blessing in disguise, and add considerably to your enlightenment (highest spiritual knowledge). To be patient and silent provides the key for acceptance in the court of God, i.e. if you desire to be accepted by God, hold your tongue and remain patient always; and unless you aspire to be accepted by God, your prayers will go unheard."

ROSE-BLOSSOM XXXVIII

Mind is fickle and one should not rely on any of its moods. It is such a subtle power that at one time it severs all connections, and at another time becomes distracted by being entangled in worldly attachment. To the extent this mind is brought under control, there will be peace and rest. It is foolish to be proud of worldly things. So many people, having sat for a number of years in the corner of solitude, and being engaged in the

contemplation of God, have lost everything within a short time, giving up renunciation and falling into some vice. It is for this purpose that people, gifted with wisdom and farsightedness, have always, until the last breath of their life, tried to keep this mind away from external things and have kept it absorbed in God-realization. To subdue mind without Supreme knowledge is like changing the colour of coal without fire. Thus it is advisable that man should continue to obtain supreme knowledge till he has scored a victory over his mind. This body is so constituted that there is always danger of mental robbers and distraction of the mind. Five senses, which are known as five superior senses, are the means for the mind to indulge in the enjoyment of material objects. Therefore until this mind is subdued, it will be difficult to control senses, because mind and senses are in collusion with each other; and the connection of the body is so mischievous that man is unable to do anything without the help of the senses and the tricks of the mind. Therefore one has to be very circumspect so that one may be free from physical bondages inspite of the existence of this body. The mind and the senses should not be made use of in any other way except the performance of normal functions. Always they have to be kept on the path of rectitude and

righteousness and then it is quite possible that these two enemies will be conquered within a short time, and the soul will become the monarch of the body and rule without any fear. And the best method for such a victory is to remain detached from the body and to be engaged in God-realization. All affairs are accomplished with effort. Of course, the hereditary effect is there; but the company of the saints (*Satsang*) and effort are more powerful. Whatever is achieved, it is mostly due to the company of the saints and following their teachings. Therefore no time should be lost, and one should avail of *Satsang* at the earliest opportunity.

ROSE-BLOSSOM XXXIX

Q. How should a man live in the midst of his family surroundings so as to retain his highest position of God-realization and at the same time perform his duties and obligations of family life?

Ans. When a man is convinced that he is free from all bondages and the affairs of the world, it is necessary that inspite of his worldly connections, he should not be attached to them. He should look upon everybody as his *Atman* and treat them as

relations in a dream. Out of these two options, he should exercise any one that suits him, which will be quite adequate to free him from the shackles. And this is to be tested in the following manner :

He should see if his mind is distracted or becomes sorrowful, when a friend or a relative of his goes on a long journey or becomes ill or shuffles off his mortal coil; and again when a friend or an associate of his, who was seriously ill and is restored to health or meets him after a long time, or is saved from the jaws of death and meets him, he should see at that time whether he feels overjoyed. This is the way of checking whether one is free from the shackles of attachment. He should also test, by means of spiritual knowledge, whether he is happy or otherwise, on getting or not getting wealth and material things of life. He should not be attached to anything that happens in its usual course, because actions are naturally performed by faculties. Whatever is destined to happen, it is in accordance with it, that the desire for action arises. That is to say, five factors are combined for the performance of an action: (1) gross body, (2) subtle body or inner mind, (3) faculties, (4) the presiding Deities (5) destiny; and at the same time to realise that, "I am neither of these, aloof from them and their Ideal Witness and their Illu-

minator; as such, I have nothing to do with them (actions).” And the test of this is that he should not feel elated that he has performed a noble deed and a meritorious one; and no feeling of hatred arises at the time of performing an evil deed, and hence not to entertain the thought of sin; rather he should be free from the thought of either pain or pleasure and be established firmly within his own Self, and be free from the thought of his body, just as he would be free from the thought of anyone else’s body or as the body has no connection with its shadow; it has been mentioned above that the soul has no connection with the body at all, for the latter is nothing but its shadow. The body is inanimate but the soul is all life, light and power; the body is perishable but the soul is immortal; the body is made of many elements, but the Soul is One, Unique and Indivisible, the body is the source of ills, but the Soul is perfect Bliss. Under these circumstances there can be no connection between the body and the Soul. “I am the Soul; as such I am aloof from the body; the body may live for a thousand years or may be destroyed in a moment; but I am changeless; the body may be in pain and pleasure, may be fat or feeble, thin or plump, red or yellow — with all these I have no connection. This has come into existence out of ignorance, and it will disappear when the light of

spiritual knowledge dawns. Thus there can be no comparison — it has no connection with me at any phase of time, the past, the present, and the future.”

With this trend of thought one should consider himself free from the attachment of body; and the test of it lies in this that one should see whether he is affected by joy or sorrow at the time of the health or the ill health of the body. If he is affected, then it is clear that he is not yet free from the attachment of the body. Therefore it is proper that one should repeatedly act up to the trend of thought and right thinking, as mentioned above. If one is not affected by pain or pleasure, it is certain that he is free from the physical bondages, and is one with God. Thereafter, he should lead his life in such a manner as not to be deperdent on any body; or be a burden to himself; he should get used to simple food and simple dress, and reduce his wants to the minimum. He should live a life of self-respect and contentment; and to earn his livelihood, he should adopt such a profession where he has not to be disappointed or to get deeply engrossed in it. He should do that work or ply his trade for a fixed schedule and then get detached and should not admit the thought of profit and loss in his mind and remain unaffected in both the conditions. He should consider his

income as a part of his destiny and remain contented with it. He should not associate with persons given to vices, because company affects the character of men. God forbid that he should be the victim of any vice, as in that case he cannot be free from that vice for his whole life. One should not be addicted to any intoxicating thing and should not be a food slave to taking luxurious and delicious dishes. So much so, that in the absence of those things, he would not be inclined to take his food. We eat to live, and not live to eat; food is taken to sustain ourselves, and therefore whatever falls to our lot, should be accepted with thanks, and we should be contented with it. One should be cheerful and humble: one should not unnecessarily enter into controversy with anybody; one should neither malign others nor listen to dispraise of others; and consider everybody as his own self and enjoy Eternal Peace or remain aloof from every body and divide his time sensibly enough so as to serve both the purposes, i.e. to give time to his own affairs as well as to be absorbed in the contemplation of God and Self. He should not regard anybody as his friend except his Master; nor should he engage himself in frivolous talk. He should treat everybody with respect and consideration to maintain his own self-respect. If he has money over and above his wants,

he should distribute it among the needy and the indigent; he should regard his own house as guest house, and regard the members of his family as co-travellers in his journey.

He should consider the body as a temporary abode (nest). He should not frown or speak bitter words; and he should be grave, patient, humble, truthful, cheerful, contented and independent. To beg for anything is to expose oneself to ridicule. One should therefore, always remain satiated (full) and be firmly established within Self. He should not entertain the desire to construct buildings or to hoard money or to purchase lands or to expand his trade and commerce. Just sufficient to meet his needs, he should ply some profession. All this clash and conflict, and this tug and pull, is a dream and this should always be borne in mind. It is necessary, therefore, that one should act accordingly, so as to enjoy Peace of Mind.

ROSE-BLOSSOM XL

Q. Who is called a *Vaishnav* - a pious man ?

Ans. There are two kinds of *vaishnav* - one external and the other internal. The external one is he, who keeps his body free from impurity, cooks his own food and takes it,

avoids contacts with all, does not come into contact with anybody, and wastes his precious time in cleansing utensils, taking food in a clear place and washing the fuel; as such, he can never become pure and will always remain impure, because the body which he wants to keep clean is composed of bones, flesh, veins, puss, blood, urine and waste matter; as such his labour is wasted.

The second kind is the real *vaishnav*, who keeps his mind free from lust, anger, greed, attachment and egoism, and never feels proud of his family, caste, status and heredity, and keeps himself aloof from the body which owes its existence to ignorance, and considers himself away from impurity of vices and remains merged in the Divinity and perceives the presence of God everywhere, and admits not dualism in his mind. He should keep the utensils of his senses free from the dirt of vices, and prepare his food in the kitchen of his mind, by keeping it neat and clean through renunciation, and eating the food of pure and supreme spiritual knowledge and remain for ever pure and sacred. Once a man adopts this method, there will be no question of impurity again. Thus it is proper that one should become a real *vaishnav*, the fruit whereof is salvation.

ROSE-BLOSSOM XLI

Indeed, mind is very unstable; nothing is so restless as the mind. In one moment, it soars to the skies; and in the other, descends to the lowest depths. There are two ways of controlling it. First, *Satsang* and the second, study of scriptures (sacred books). *Satsang* is of two kinds: one outer and the other inner. The outer consists in entering the service of the saints, with all intensity of love, respect and humility, and listening attentively to their words of wisdom, and to have firm faith in them; the inner one is when a person sits in seclusion, controlling senses from falling into vices, and contemplating on the words of wisdom, thinking over them deeply and preserving them in the innermost chamber of the heart with firm faith. And if any doubt enters, it should be removed with the advice of the master, with all humility and courtsey. But if it is not possible to meet a perfect saint (knower of Truth), one should read the books of the master in the aforesaid manner; this is called the study of scriptures. And this remedy is prescribed because the mind is very subtle and has no particular form or shape; it presents itself like the wind in the form of a thought; as such, an instrument, as subtle as the mind itself, has to be devised for controlling it,

which is in the form of a thought, by means of which it can be prevented from restlessness and brought to a firm and stable position. The mind has to be subdued by means of mind, as there is no other outside instrument by which the mind could be brought under control. In fact the mind goes nowhere; it only keeps reviving the memories of the past, and worrying about the affairs of the future and converting them in the affairs of the present. It feels disappointed at the insincerity of its relatives, and happy over their sincerity, and becomes distracted by recalling things with which it is familiar and closely connected. Just consider this : the thought of those persons whom we do not know, or the countries which we have not visited, or the vices we have not indulged in, or the kind of food we have never tasted, or the knowledge we have never acquired, they never arise in the mind; it is only about those things with which we are connected, whether seen or heard, said or read or experienced — these become our real enemies. Thus the best way to obtain the peace of mind is to forget them completely, and remove them from our heart; this forgetfulness can only be brought about when one is convinced that all this toil and turmoil, which we see or hear about, is a mirage or a dream, and it is due to ignorance that we feel connected with them. And

this is so because we are neither conscious of our Real Self, nor do we know the real origin of these things. That is why all these imaginary things have become the cause of our pain and sorrow. By themselves these things are not to be blamed; it is only our mind, born of ignorance, that has thrown us in the gulf of baseless trouble ; as otherwise, these things are dumb and silent, fixed in one place, having no connections with anything, contained within themselves. It is we who are oblivious of our original state, and have come to regard these things as our own. But if we become conscious of ourselves, the existence of these things would not affect us. We see the water of mirage, so long we have no knowledge of the sun; the fear of the snake in a piece of rope remains there, so long we have not seen it by the light of the lamp or with the help of somebody; and we regard the mother-of-pearl as silver, so long we have no knowledge of the mother-of-pearl. Similarly the world appears to us as real, so long we have no spiritual knowledge; this world is nothing; the earth, the sky, the ocean, the mountain, the man, the beast, do not constitute the world. It is the collection of these names and forms which is called the world; and "I am so and so, son of so and so, and my name is this, and I belong to this family, and a certain person is my friend, and the

other one is my enemy — the thought of all these imaginary things is called the world. It is only when the Soul considers itself free from the thoughts of name, family, father and son, and comes to regard all names as imaginary, then alone will the light of spiritual knowledge dawn upon it. As a result of that there will neither remain mind nor the world, there will be only one Unique Divinity.

It is with this spiritual knowledge that the darkness will disappear. The mind does not enjoy peace and composure merely by uttering the name of 'Ram' or telling beads.

Ordinary people repeat the name of Ramchandra, son of Raja Dashrath as 'Ram, Ram'; and some call him as a creator of the universe. The original meaning of the word 'Ram' is One who pervades everywhere, and that is *Parmatman* (God). There is no place, no object, no time, where Ram is not. It is Ram that gives growth and nourishment to the plants and trees; Ram is the light of the sun; Ram is in time, in space; He is coolness in water, refulgence of the moon, strength in the strong, beauty in the beautiful, knowledge in Supreme knowledge, ignorance in absence of knowledge — in short, everything is the manifestation of Ram. To comprehend this and to have firm faith in this, and to perceive this, and to

preach this, is the real devotion of God.

Ramchandra, son of Shri Dashrath, also becomes a man of God-realization, after acquiring this Supreme knowledge. This very Ram is our Soul which pervades all. There is a world of difference between the word 'Ram' and its full significance, which is realization of God, that is Supreme God.

ORCHARD THE SECOND

(On the Beginning and the End of
the World)

ROSE-BLOSSOM I

Q. What is this world? How did it come into existence? And how is it going to end? Has it a beginning and an end or how is it all that?

Ans. The entire world is the manifestation of the Divine Power. Its existence is due to the will of God. Although there are quite a number of arguments and counter arguments in respect of the beginning of this world, but they are all agreed on the expression of Divine will. That is to say, God wanted to manifest Himself in various forms, and thus this world came into existence. Just as the tree, along with branches, leaves, blossoms and bark, grows out of one seed, so also this multi-coloured world came into existence from one Unique Divine Being. Although the shape of tree is different from the shape of the seed, yet it is not separate from the seed. In fact the entire tree is concealed in the seed, and

comes out of the seed; which means that the seed and the tree are two names of one and the same thing. Similarly, although the world appears to be in different forms and shapes, but at bottom it is the manifestation of one Divine Being, because all religions proclaim with one voice that God is the beginning and the end of all. Then it is reasonable to think, who else, except God, could there be in a middle? It is all God and God only. The absence of the knowledge of God is called this world, and that is the cause of its coming into existence; and when perfect knowledge of God dawns upon us, this world will appear to be nothing and thus come to an end. That is to say, that ignorance or absence of knowledge is the cause of the existence of this world, and perfect knowledge or Divine Wisdom is the cause of its non-existence. This world merely exists in thought, and once this thought is removed, there will be no trace of the world. Thus the appearance of this thought brings about the existence of the world, and the disappearance of the same results in the non-existence of the world. So if we look at it from the point of view of Supreme knowledge, this world

will have neither the beginning nor the end, because this world is the manifestation of Divine Being; and just as God is without beginning and end, so is this world. But if we look at it from the point of view of dualism, ignorance would be the cause of its existence and supreme Knowledge, its nonexistence. So even from this last argument there can be no difference in the first argument, because originally neither anything is born nor anything dies; only this thought about the existence of the world, which has firmly got rooted in our mind, has to be removed, as otherwise in appearance nothing goes into non-existence.

ROSE-BLOSSOM II

The world is only a plaything of dream; it has been there since eternity; so to speak, this show has been there since ages. Hundreds and hundreds of people have played their part and made their exit, because death is so powerful that no body can be free from its grip; every young and old succumbs before it. Great rulers, whose sway stretched over vast territories and had large arms and weapons of war, wealth and treasures, became prey to it. Leaving aside their case, let us

come to mahatmas and incarnations of God : Lord Krishna and Shri Ramchandra, Vyas and Bavan, and many others like them; they too, in due course, got submerged in the ocean of non-existence; and except the memory of their names and deeds, nothing is left about them. *Brahma*, *Vishnu* and *Mahesh*, who are considered as creators of the world, they too come and go several times. Therefore to set one's mind on such a world is sheer folly. This is just a show — in reality it is nothing. It is only due to ignorance that all its things appear attractive to us. But when we open the eye of wisdom, all this show will appear to be trifle.

There have been quite a number of *Vishnus*, *Brahmas* and *Rudras* and no end to *Faqirs* and *ameers*. Just as there are countless insects in the fruit of 'golhar', so is this world full of different kinds of creatures. But what is all that? Nothing. This is only a vanity fair. Bound in the shackles of attachment, people dance about, like puppets, in the show and know nothing about the world and about themselves. They are completely lost in this transitory bondage and regard some as their wife, and some as their son, and consider themselves as permanent residents of this transitory abode and waste their precious time in the acquisition of worldly goods; and they have got so much at-

tached to them, that given a choice they would never part with them. A thousand pities for such persons who prefer to remain like worms in the dirty drain of material things.

ROSE-BLOSSOM III

Q. 1. How did the universe come to be manifested?

Ans. At the time of the maturity of the functions of the soul, in the beginning of the creation, there arose a desire in the Divine Being, "I am one and I want to be many". Owing to this desire, there was a commotion in Divine Persuasion, which gradually led to the creation of the sky, the air, the fire, the water and the earth — known as 'undivided fundamental Elements'. At first, there was no division in these 'Fundamental Elements', and out of these Elements a universe both big and small of subtle nature was born; and when it appeared that the affairs of the world could not be accomplished through this subtle creation, a division or break up of these fundamental Elements, was brought about in accordance with the Divine Desire; in other

words, there were two parts of each fundamental Elements and out of these two parts, one remained intact; and the other was split up in four parts. Thereafter, one half of every element was mixed with the one fourth part of the other elements and thus one complete element was formed. That is to say, by this arrangement in every element $1/8$ th from other elements was included; thus five elements were formed, and the affairs of the world, both subtle and concrete, came to be conducted; and this is known as 'divided elements' by which the universe came to be manifested.

Q. 2. What is the origin of the five undivided fundamental Elements?

Ans. Five subtle senses, viz. hearing, touching, seeing, tasting and smelling; four inner senses, viz. mind, reason, comprehension and egoism; and five sentient senses, namely ears, eyes, skin, tongue, nose and breath.

Q. 3. What is the composition of the five divided elements?

Ans. Gross or the physical body, which is the receptacle for the enjoyment of material objects; concrete senses, and three states,

viz. wakefulness, dream, and dreamless or sound sleep.

Q. 4. How many kinds of bodies are there?

Ans. The gross body is made up of twenty five parts, five from each of the five elements.

Q. 5. What is the description of these bodies?

Ans. The gross body is made up of twenty five parts, five from each of the five elements.

The sky has lust, anger, greed, attachment and parismony. The air has running, throwing, walking, sitting and turning. The fire has hunger, thirst, sleep, sloth and shape.

The water has blood, semen, sputum, urine and perspiration.

The earth has bones, flesh, skin, veins and hair; the compound of these twenty five parts is called physical (gross) body. The subtle body is composed of seventeen parts: five sentient faculties as stated above, and five functional senses, namely, mouth, hands, feet, rectum and organ; five breaths, viz. *Pran*, *apan*, *viyan*, *udan* and *saman*; and two inner senses, mind and comprehension — these seventeen constitute what is known as subtle body.

The third is causal body which is nothing but absolute ignorance.

Q. 6. What is the relation of *Atman* (soul) to these three kinds of bodies?

Ans. The soul has no relationship whatsoever with these three bodies; the soul knows them all, but none of these knows the soul; thus it is established that the body is passive and the soul is active; as such, the soul has no connection with the body and is *Sat, Chit, Anand*.

Q. 7. Who is guiding the functions of the body, and how are those functions performed?

Ans. The functions of the body are performed by four inner senses, and ten other faculties under the direction of Divine moving power.

Q. 8. What are the details regarding the functions of these senses?

Ans. The details are shown in the Table.

These fourteen senses or faculties, with their functions and presiding deities, as described in the Table, perform all the functions. The soul is quite aloof, the knower and the illuminator of all; as such, the soul is not regarded as doing or performing any function. It is due to ignorance that one becomes the doer and the performer, and therefore suffers pain and sorrow. Thus it is clear that the soul is above these three bodies and their functions.

Table. Functions of various senses

1	2	3	4	5	6
Category	Faculties <i>Adhyatmak</i>	Presiding Diety <i>Adhdeak</i>	Function <i>Adhbhutam</i>	Elements whose function it is-	Description
Innerself	Mind	The Moon	Restless thinking	Satogun share	
	Thought power Supper intelli- gence Egoism	Vishin Brahma Rudra	& Rethinking Concentration Conviction Me & Mine	of the Five Mixed Elements	
Sentient faculties or senses	Ears Skin Eyes Tongue Nose	Digpal Pavan (Air) Sun Varan Aswani Kumar	Hearing Touching Seeing Tasting Smelling	Sky Air Fire Water Earth	Each one sense was born out of the Satogun share of each
	Mouth Hands Feet Organ Rectum	Fire Indra Upandra or Vaman Prajapat Jum	Speaking Give & Take Walking Cohabitation Passing Stools	Sky Air Fire Water Earth	Each one sense was born out of the Rajogun share of each

Q. 9. How many kinds of states are there?

Ans. There are four states : (1) wakefulness, (2) dream, (3) sound sleep and (4) Ecstatic state, transcending all transcendental state.

Q. 10. What is the 'form' of these states?

Ans. When the above mentioned fourteen senses begin to function, it is called the state of wakefulness; its habitation is eyes; and its ruling power *Visva*, i.e. a being that functions in the state of wakefulness. When the subtle body, which consists of seventeen components, begins to function, that state is called the state of dream; its place is the throat, and its ruling power *Tejus* (Divine light). And when both the gross and the subtle states get submerged in ignorance, what remains is called the state of Dark sleep, which is a state of Bliss, its place is the inner chamber of the soul and its ruling power is *Prag*; and when all superstitions and stray thoughts disappear, what remains is the state of pure consciousness and supreme knowledge, and that state is called *Turiya*, i.e. Transcendental state.

Q. 11. What is the relation of the soul to these four states? Is it above them? If so, how?

Ans. The soul is far above the three states, viz.

wakefulness, dream and dark sleep; and *Turiya*, the transcendental state, is its real state. The state of wakefulness does not exist in the state of dream : rather, when the state of sleep comes, wakefulness disappears; nor does the state of sleep exist in the state of wakefulness, as it disappears at the appearance of the state of wakefulness; and in dark sleep, both disappear; and with the appearance of both, the state of dark sleep disappears; thus all the three states are false and fictitious; and the soul remains constant in all the three states, because it is the knower of their origin and end; and there is no change in the soul owing to the change in these states. Therefore the soul is True and Eternal. The soul is in no way connected with these states, which are due to ignorance and belong to the body which is also born of ignorance.

The soul is free from ignorance, and is pure and Superior Consciousness, far from them, and is *Turiya* personified, which is called Illumination and Light Divine.

Q. 12. What is the relation of the universe to Brahman (God)?

Ans. Just as, owing to perverse thinking, we see

snake in a piece of rope, reflection in the mirror, silver in the mother of pearl, and dream in the state of Supreme Consciousness, so is the universe wrongly taken in relation to Brahman (God) as the figment of our imagination.

ROSE-BLOSSOM IV

Although the life of man is as short as the life of the bubble, depending on the incoming and outgoing of the breath, all the same, we must regard this short span of life as a boon. All our material relationships are concerned with the body; even so, what it was before it came into existence, and what it would be after its extinction, nobody knows; nor would anybody come to know all these things, viz. qualities and defects, praise and dispraise, good and bad, are known due to the existence of the body, as otherwise the soul is without a form where nothing can be seen; and the affairs of the world also depend on this body. In short the existence of this very body is known as the world. When the body is not there, what remains is nothing. Therefore, as long as this body is there, its existence should be treated as a boon and utmost benefit should be derived from it, as there is no doubt that one day it will be no

more and will completely pass into non-existence. Again the most surprising part of it is that there is no fixed hour of its death. In short, death is ever present; but people, as a matter of experience, expect it only at the old age which is entirely baseless. The hand of death is so long that it stretches from a suckling child to a decrepit old man. Thus death swallows up everybody, irrespective of this whether one is an innocent child, or a robust young person or an old man; and is so heartless and impartial and free from discrimination, that it takes every body to non-existence according to his or her turn, having no regard either for *Pir* or *Fakir*, prophet or prince, sage or valiant, king or beggar, *Rishi* or *Muni*, bachelor or maid; every body is under the sway of death; all are caught in its claws like the mosquito - and all are dead before the arrival of death. Some will die a few days before and some will die a few days after; but die they must. There is no freedom from death, so long as man thinks in terms of name and fame. It is only in comparison to time that one appears as young and another as old, one alive and the other dead or on the verge of death. But if we remove this time factor, all will appear as dead; and nobody will appear to be alive. All are like the waves and the bubbles in the sea of non-existence. It is proper, therefore, that one should

find the means of living fearlessly after weighing the pros and cons of the matter. Death is our nurse, in whose lap we are finding nourishment like children; and the same nurse will take us to the valley of death. Every breath we take should be treated as a step towards death. In view of this, one should keep away from the deceptions of the world, and not feel happy or unhappy in all circumstances; and this denotes the attainment of supreme knowledge and that supreme knowledge is the 'Over Seer' of all these conditions, and remains one with Divinity after death. That knowledge is called by the names of '*Brahman or Parmatma*', One without form, *Narayan, Allah, Khuda, God*, etc. To regard this knowledge as your very Self and to be convinced of this, and to become this, is called the quintessence of knowledge. And excepting this knowledge, there is nothing which remains Absolutely True and unchanging (constant). In fact nothing dies, but changes its form to the extent that it amounts to death; only Supreme knowledge which is quintessential, remains constant in all circumstances. It does not admit of any change or alteration, and is the 'Origin' of all, and is the Soul of all souls; it is the knowledge of all knowledges, utterance of all utterances, comprehension of all comprehensions, and before all words, wisdom of all wis-

doms, hearing of all hearing, speaking of all speaking, smelling of all smelling, seeing of all seeing, the Beginning and the End of all, Omnipresent, not located in any particular place, pervading all. One has not to undertake a journey in search of it; one has simply to be above ego and to be merged in that Divinity, to step out of one's own self, and to step in that Divine Being, which is the Essence of us all, rather, we are all that Divine Essence - there being no difference whatsoever between our self and the Divine Being; the only difference being as between Supreme knowledge and ignorance - knowing and not knowing; and that is known as liberation and entanglement. Except that, there is no other liberation or imprisonment. The sum total of all thoughts and ideas constitute shape of the world; otherwise it is nothing else. In the mind of the man there is always a chain of thoughts; as such, his world never dies. If this chain of thoughts is stopped with the said wisdom, there will be no trace of the world. And this man, whatever he is now or whatever he is thinking of himself, is entirely due to his own thinking and by the same trend of thought, he has got himself entangled in name, caste, sect and association. Even these will be nothing if he were to brush aside this line of thinking. Therefore, it is proper to remove this

thinking. Thus if you regarded this thinking as mere thinking, and considered it changing and vascilating, Truth will be confirmed and the mind will be free from conflict, and there will remain Supreme knowledge, where there is neither speech nor hearing - which is self-contained and self-established.

ROSE-BLOSSOM V

The idea is perfectly true that all affairs are conducted under Divine Dispensation. But I want to know where these affairs are conducted, and with what purpose? And what is all this that we perceive? If we agree that all these affairs are being conducted in the world, it would be reasonable to ask, where that world is? The world is incorporated in Divine Essence; rather, it is Pure Divine Essence itself, like the bubble in the sea. And if you were to say that the earth, the sun, the moon, *Brahman*, *Vishnu* and *Rudra* will all go into non-existence, it is worth considering where will they all go? It shall have to be admitted that they will all be merged in Brahman. But where are they now? Are they even now merged in Brahman? Thus there is nothing else except Brahman. There is neither earth nor sun, nor the moon. They are distinguished only by different names; and

therefore some people call it the world and some Brahman. In fact these are only two different names of one substance, just as the seed and the tree. Thus it is established that neither is anything born nor any thing dies. It is God appearing in the form of the world. Due to the absence of knowledge of God, we all call it the world; and having fixed hundreds of names and attributes in them on account of dualism, we quarrel about, 'mine, thine, this, that', as otherwise, whatever is happening is nothing, because the Soul is self-contained and established within; being Himself the showman, the show and the spectator, all in one. As it has been said by a wise man :

"When you are the seer and the sight, there is none excepting you; How is it then that there is so much noise? Whatever we perceive is nothing but God, and to consider this as world or something else is due to absence of True knowledge. Just imagine how foolish it is to attribute the epithet of being a Creator to one who is called *Parmatma* or *Khuda*, and who is considered as the Creator of the universe, King and Master, unique, free from name and form, beginning and end, above time and place, neither father nor son, beyond unity or duality. It is all due to narrow vision that man considers himself and others as being born and dying. But if he were to rise above this narrow

vision, and take a very broad view, there will neither be one born nor one dying, neither ruler nor ruled. Just as the bubble regards itself and other bubbles and waves as rising and falling, but looked at from the view point of ocean, there is nothing but ocean. Thus the universal view settles all disputes about dualism, and brings it to perfect peace - and the narrow view becomes the cause of all mischief and trouble. Therefore one should give up the narrow view and adopt universal one and see the own self reflected within; as except this universal view, all other views and reflections are vain and useless.

Just imagine how many views there are regarding the creation of this universe ! Some say that this world has been created by Brahma, who himself is born out of the lotus flower, whose root lies in Vishnu's navel. Others say that at one time there arose a desire in the Divine Being, that, 'I am one and want to be many'; first Maya was created, and then from Maya the sky, the air, the fire, the water and the earth were born; and thereafter, the entire universe. Still there are others who say that it was born out of the Union of Snumbhuman and Sat Rupa who took different forms; again there are others who believe that the universe was created out of three elements and not five - and those three elements are the fire, the

water and the earth, and others that this has been ever so from Eternity, self-born and nobody is its creator. Thus in this conflict of views who is to be considered right and who wrong? This only shows that the world was not created; and if it had been created, there should have been some agreement about its creation; but when they all differ so vastly, their object seems to show this world as nothing, and not to prove its creation; that is why they did not pay attention to the right view. Having taken it for granted, they have considered it as non-existent and have forgotten it completely. By non-existence it is not meant that every thing will be destroyed; there will be only change of form; because this world, in fact, is nothing, it is just only a 'word' and is false, fictitious. This world and its meaning which are due to dualism should be removed from the mind, and then perceive one, Unique, without form, Perfect Brahman, which is known as the highest stage and salvation.

ROSE-BLOSSOM VI

- Q. How is that this world is considered as a dream, and the dream itself unreal? As for example when a man meets a woman in his dream, he discharges at that time; and it is

not possible to discharge without enjoyment and when he has enjoyed, the dream cannot be unreal; it becomes real. And if he is convinced that he has shared his bed with a woman, it ceases to be a dream, because there is nothing in the dream.

Ans. First of all it is necessary to understand what this world is called. Thereafter it will be shown that this world, like the dream, is unreal.

The world is not the name for the earth, the sky, the mountains, air, the trees, the animals, etc; rather it is the sumtotal of the names and the notions about their qualities, or one's own family and race and relationship to other objects and the ideas about friend and foe, sin and virtue, joy and sorrow — all these put together constitute the world. But all these ideas disappear with the dawn of wisdom and true knowledge of self and God, as darkness disappears with light. All these ideas which are known as the world vanish like the dream, with the full consciousness of the idea of Oneness. It is on this account that the world is considered as a dream. Now to find an answer to the reality of the dream, one must understand the true nature of the dream.

Four states befall all human beings; first wakefulness, second dream, third dark sleep and fourth

Turiya or perfect knowledge. When the mind is centred round the eyes, that state is called the state of wakefulness; and when the tendency descends towards the gullet, that state is called dream; and when the thought gravitates towards the inner chamber of the heart, and gets submerged in ignorance, that state is called dark sleep; and when the thought enters the region of full consciousness or Supreme Knowledge, being free from all connections of the body, that time the soul comes into the state of *Turiya*, assumes the form of Parmatma (the Soul of all souls). Thus it is established that these four states occur as changes in the stages of thought; and their existence depends on the thought only, that is to say, when the thought comes to reside in the eyes, it sees the world in the state of wakefulness, and at that time the two states, viz. the dream and dark sleep disappear; when the thought takes its place in the gullet, it sees the world in the state of dream, and the states of wakefulness and dark sleep have no existence, and when the thought remains in the core of the heart, it becomes unaware of its own existence, owing to ignorance at that time, the states of wakefulness and dream disappear; and when the thought is permeated by perfect knowledge, and comes to know the Divine Form through Supreme Knowledge, the states

of wakefulness, dream, and dark sleep disappear. Thus in comparison to *Turiya*, these three states are unreal, because these three states, owing to opposition to each other, are not constant. *Turiya* remains constant in the presence or absence of all circumstances. Therefore this is the only real state, the rest are unreal and imaginary. These three states are called the world, and these three states in comparison to the fourth one (*Turiya*) are like the dream, and it is on this account that the world is regarded as unreal like the dream. And the above mentioned three states, viz. wakefulness, dream and dark sleep befall every human being; and the fourth one viz. *Turiya* is the proud possession of the knower of Truth. Thus it is established that the knower of Truth is alone wakeful and vigilant; all other people are in the state of dream.

And the answer to the question regarding the discharge of semen in the dream is this that, the dream is of two kinds : one subtle and the other gross. Subtle dream is that where only subtle senses function, and the gross senses have nothing to do with it; and gross is that, when coming out of subtleness, the gross senses begin to function, the effects of which appear in wakefulness, such as, the discharge of semen. Talking or rising from the bed and going to some place, cutting the

teeth, to cry out of fear, and laughing in joy, and weeping in sorrow — these functions which are performed by the members of the body or when their effect is apparent in wakefulness - do not prove the reality of the dream; because it has been shown above that three states are only stages of thought. Therefore the gross body which works in the state of wakefulness, and the subtle body which functions in dream, and the dark body which moves only in the state of ignorance or dead sleep — these three bodies combined with thought (mind) become the performers of different functions. In other words, these three states are only resting places (nests) of thought (mind); and the inner and the outer senses are only its tools or instruments, and it utilises their services just as it suits it, because the dream and wakefulness only exist in name. In fact it is only thought that works; and those of you who regard the dream as real because you are discharging semen in dream, that is because you are treating the apparent state of wakefulness as real, in comparison to sleep or dream, which is not so. Even this state of wakefulness in which you eat, drink, walk, go about, rise, sit, meet your wife and beget children — all this is due to thought — is like the dream. Your Essential Being is apart from these states, and free from all functions — it is perfect

consciousness and Supreme Knowledge. Your state is *Turiya*, in comparison to which, real and unreal are both unreal — and the question which you have raised that there is neither conviction nor anything else in the dream, is wrong; because in the state of dream, the subtle body functions in co-operation with the following seventeen senses: two inner senses, namely mind and intelligence; five sentient senses, the ear, the skin, the tongue, the eyes, and the nose; and five functional senses, viz. hands, feet, mouth, rectum and organ; five breaths, viz. *Pran*, *Upan*, *Udan*, *Vyam* and *Saman*. So Supreme Intelligence whose function is to be convinced, is included in these seventeen senses. And in the state of wakefulness, the state of dream is unreal; and in the state of dream, the state of wakefulness is unreal; and in supreme knowledge both these states are unreal like the dream. The two states are called the world. Thus it is established that the world, which is combination of thoughts, is unreal like the dream. It is, therefore, proper to remove this doubt, and see the world as a dream, and remain away from its deceptions and allurements.

Couplets: (1) The world is like the bubble on the water of your life, and that too, becomes water if the latter passes over it.

(2) This world is only one word from page of

the volume of your (knowledge) consciousness; although by itself this world is a book or volume.

(3) What you have considered as water in wilderness from distance, owing to thirst, is the water of mirage.

(4) Awaken from slumber and realise that all this combination of thought is like the dream in the eyes of the wise, and the vigilant people.

(5) As a matter of fact, there is no veil from God; but if there is any, it is all due to us, i.e. we are responsible for this.

ORCHARD THE THIRD

(On God-realization and Self-realization)

God is the soul of the universe; and the entire universe is His body; all these stars, elements and the creation are the limbs of that body — this is Oneness; the rest is trickery and jugglery.

ROSE-BLOSSOM I

Q. What is God, and how to know Him?

Ans. God is the beginning and the end of all - the True, the Good and the Beautiful - One, Unique, Omnipresent, firmly established within His Essence, far above the knowledge of mind, thought, intelligence and conceit; ever free from name and form; only Self-knowing; cannot be comprehended by senses. Him, in order to initiate the seeker, the ancient sages have given the name of *Khuda, Allah, Wawab, Wajib-ul-vijood, Nourisher, Creator, etc*; as otherwise, it is as impossible for a created being to know One who is the beginning and the end of the universe, as it is impossible for the son to know the birth of his father.

Again that Essence (Substance) which is all in

all, having projected His head from Oneness, and manifesting His Self in many forms, began to display Himself for his own delight, and became a worshipper to worship, and at the same time to fix the standards of award, became Ishwar to reward Himself for that worship. Thus it is clear from this that the Substance which is witness to all knowledge, thought, word and intelligence, and which is the Knower and Illuminer of the three states, namely, wakefulness, dream and darksleep, which can also distinguish between memory and forgetfulness, which is the hearing of all hearing, speech of all speech, smelling of all smelling, mind of all mind, light of all light, intelligence of all intelligence, knowledge of all knowledge, first, before all count, even first before the first digit: that Substance is God, and the knowledge of such Divine Substance is God, and the knowledge of such Divine Substance can only be had when one is convinced about His attributes as described above or as follows :

First of all, one should think over what is real and what is unreal in all things — gross and subtle, and then follow the line of thinking as under :

What is the beginning and the end of this body which is the cause of the manifestation of the universe? The body is composed of elements, and

will be merged in the elements; similarly the ten senses are also perishable; and the subtle body, which functions in the state of dream, shares the same fate; the mind, the thought, the intelligence etc. also are unstable, and all the props of the universe such as, the air, the water, the fire and the earth, the moon, heat and cold, health and sickness, birth and death being in the state of flux and reflux, have also proved themselves as destructible, because no unsubstantial thing can find stability without dependence on Substantial thing. Thus it leads to the conclusion, that there must be something which is Immanent, and far above these material things, and has created this universe, which lives in Him and will get merged in that Divine Essence, which is God.

Again inspite of the fact that He is subtle and without a form, He started showing Himself in concrete forms and became many from One, and perishable from Everlasting; with all that, there was not the slightest difference in His Immanence and Divine Essence. For this reason even as it is, we find the Divine Essence free from all names and qualities in the midst of an infinite variety of things and shapes, just as water remains constant (alike) inspite of the presence or absence of the waves and the bubbles. In the same way in the existence of shapes and forms, there is One Unique,

Divine Consciousness, Self-contained and Self-illuminated, which has neither the beginning nor the end, neither father nor son, neither birth nor death, neither name nor quality, neither friend nor foe, neither created nor creator, ever changeless, firmly Self-contained within.

Again, He is the beginning, He is the end, He is the father, He is the son, He is the name, He is the quality, He is the friend, He is the foe, He is the created, He is the creator, manifested in all thoughts and images, from the part to the whole, from the whole to the part; in some places 'I', and in some 'you'; in some 'This', and in some 'That'; in some 'Man' and in some 'God'; in some 'Giver', in some 'Beggar'; in some 'flowing river', in some 'high mountain'; in some 'dry', in some 'wet'; in some 'female', in some 'male'; in some 'soft', in some 'hard'; in some 'beautiful', in some 'ugly' — all these are the manifestations of the Supreme Power. To see the Divine Essence in that light, to comprehend and to imagine and to be convinced, is the knowledge of God.

And then to know that I am neither the body, nor the body is mine, because I am the witness to all the states of the body, and the body cannot know me; similarly, I am neither the senses nor the senses belong to me; neither am I the intelligence nor the intelligence is mine; neither am I the

thinking power nor the thinking power belongs to me; neither am I the mind, nor the mind is mine; because all these form the part of the five elements; I know them all, and I am the illuminator of all. None of these can know me. In the same way, I am neither the wakeful state; nor the wakeful state is mine; because this state disappears when the state of sleep appears, and I remain constant; similarly, I am also neither the state of dream nor the state of dream belongs to me, because this state disappears with the arrival of the state of dark sleep, and I remain constant; neither am I the state of dark sleep nor this state is mine, because this state disappears at the time of wakefulness, and I remain constant; thus it is established that these three states appear and disappear, again and again, as such, they are unreal. And I am above them, and am constant, Pure knowledge and Divine. In the same way, I am also free from name, caste, and creed; because all these are imaginary, and I know them only too well; therefore I am the beholder and the knower of them all and no connection whatsoever can be admitted in my Essential Divinity. The name of 'Soul' — which has been assigned to me by the elect, that, too, is due in relation to the body; as otherwise, I am Constant, without a form, the True, the Good, and the Beautiful. Thus to know

oneself in this manner is called Self-realization.

One should, also, see that the attributes which pertain to the soul, are the attributes of the Divine Being; thus the Soul is Divinity, and the Divinity is Soul. It is clear from this that I, i.e. *Atman* whose attributes have been stated above, is *Parmatman*; the difference between them is due to the limited nature of the one, and the unlimited nature of the other; but the Substance remains the same. In other words, the substance which illuminates and directs the universe, is called *Parmatman*; and the substance which illuminates and guides this body is called *Atman*. In relation to the universe that substance is known as *Parmatman*; and in respect of the body as *Atman*; but in fact both Powers are Self-contained, Constant, unmovable and free from name and form; so when the difference between completeness and incompleteness is done away with, *Parmatman* and *Atman*. appear as one and the same Substance. No trace of even name will remain in them. It is, therefore, necessary that the distinction between them be done away with and *Atman* and *Parmatman* be treated as One, because although the grain and the heap appear as two, but their essential form is the same. *Atman* and *Parmatman* should also be taken in the same

light, free from dualism and extraneous names and forms and this and that. Having removed all these superstitious ideas, one should drink the ambrosia of Oneness, and remain in Perfect Peace; and this realization is called God-realization.

ROSE-BLOSSOM II

Q. Pray, throw some light on the form and shape of that Being whom we call *Brahman*, *Parmatman*, *Ishwar*, *Parmeshwar*, *Bhagwan*, *Nirakar*, so that He might be adored and seated within the heart.

Ans. The Eternal Being who is the beginning and the end of all, and whose knowledge cannot be gained through any language, and who is only pure knowledge itself, and is there even before the first digit - has been named as *Brahman* and *Parmatman* by the sages for the sake of instructing the seekers; as otherwise, He is above all names; on the contrary, all the names exist because of Him; and He is the witness to and the knower of all the names, He is the fountainhead and His form is Pure knowledge. The end of the state of wakefulness and the beginning of the state of dream,

interval between them, that state is Parmatman; and that state is free from all inner and outer states, and above the states of wakefulness and dream, rather, witness to both the states, is Supreme knowledge itself; to realise that state as your own, and to be firmly rooted in that, is true contemplation. And the knowledge in between real and unreal is Parmatman; and the knowledge in between 'Is' and 'Is not' is Parmatman, and one who is the witness to mind, thought, intelligence and conceit, is Parmatman; and one who can distinguish between memory and forgetfulness, and what is in between them is Parmatman. His form is nothing but pure knowledge. All these apparent shapes and colours are perishable. They appear in the gross body in the state of wakefulness and appear in the subtle form in the state of dream, and both of them disappear altogether in the state of dark sleep. So, such is the condition of the shapes and colours. Thus one who is the knower of all the three states, and remains constant, which knows no change or alteration, is Parmatman. The Divine can be perceived with the eyes of enlightenment; that is to say, with the eyes of firm convic-

tion, and to perceive Him is nothing but to comprehend Him in the light of what has been said above and to remain constant and in peace under all odd circumstances, and to establish the mind in that state which is purely peaceful and restful. The significance of the terms used above is as follows :

- (1) That Substance which permeates all — in and out, up and down, right and left, without distinction, and admission of duties, perfect and firmly established within, is called *Brahman*;
- (2) and that which functions in all the bodies, illuminates and strengthens the senses, is called *Atman* ;
- (3) when the Atman remains above the body, that is called *Parmatman*;
- (4) and when He creates the universe, in co-operation with Maya, and having created, becomes the Nourisher (Sustainer) and the Destroyer, He is called *Ishwar*;
- (5) beyond all attributes, *Ishwar* of *Ishwars*, is called *Parmeshvar*;
- (6) and one who is the supporter of all Gunas, and giver of awards for all the actions, is called *Bhagwan*;

- (7) and one who remains eternally constant, and knows no change, is called *Ek Ounkar*;
- (8) and one who is free from all form, shape and colour, and is pure Supreme knowledge, is called *Nirakar*.

Thus it is clear that there is only one substance (Divine Power) which bears all these names, and which is the Soul of all; only due to ignorance That cannot be perceived. Therefore the acquisition of pure knowledge is the best form of contemplation and realization. And without Self-realization one cannot get completely established in that Divine Being. So long the thought in the mind has not arisen, That thought-free state of the mind is Parmatman; and when the mind is at rest and the thought ceases to rise, it indicates the state of blissful peace, and that is Parmatman; and when the thought has travelled from one place to the other, and again disappeared - that Power or the Being that is witness to, and the knower of all these states, is Parmatman, which is Self-illuminating, Illuminator of both darkness and light, and is Divine Consciousness Itself; that consciousness which is above consciousness, that substance is Divine Being - the light of the sun is He; the heat of the fire is He; the motion of the air is He; the vacuum of the sky is He; density in dense, power in the Almighty, time in Time,

substance in Substance, in short, all forms is He.

His worship is performed with three kinds of flowers: (1) *Bodh* (2) *Sumaing* (3) *Sam*.

Bodh means to know and to be convinced about *Atman* in the light of the pure knowledge as detailed above.

Sumaing means to consider Him as Omnipresent and perceive Him everywhere.

Sam means to restrain the mind from running in any direction and concentrate it on, and get it firmly established in, that ultimate Reality.

It is with these three flowers that God (*Parmatman*) could be adored; but if the mind cannot be concentrated on the Being without form (*Nirgunna*), one should resort to repeating 'Ounkar' in the recesses of his inner heart and get absorbed in 'Ounkar' by restraining the mind from every quarter; and when it gets completely absorbed in the contemplation of 'Ounkar, one should reflect upon the significance of 'Ounkar.'

ROSE-BLOSSOM III

- Q. How did the notion of Jeeva-Ishwara enter into ultimate Reality, and how could it be removed?

Ans. There is an imaginary connection of universe with the Ultimate Reality, that is to say, connection with and without connection. The universe is divided into two parts on account of Maya and ignorance. The proper balance of three gunnas is called universe - Pure Sata Gunna is called Maya, and impure Sata Gunna is called ignorance. It came to be called Ishwara when the reflection of Brahman and Adhshtan Brahman and Maya got mixed up in Pure Sata Gunna, because Maya, the instrument of Ishwara, is all-pervading, one (unique), ubiquitous, eternally free, all knowing (omnipresent, omnipotent and omniscient); and it came to be called Man, when the reflection of Divinity and *Adhshtan Kootast* and ignorance came to be mixed in impure Sata Gunna because ignorance, the tool of Man, is small, many, limited, bound and dependent. Owing to these two agencies, One Unique Divine Power came to be known as two, Man and Ishwara. But if these two distinctions are removed, which are only imaginary, there remains one unique, Undivided Divinity.

ROSE-BLOSSOM IV

Q. What is meant by Spiritual knowledge?

Ans. To know oneself as ultimate Reality, that is to say, to be free from three bodies, namely, gross, subtle and causal, and three states, viz. wakefulness, dream and dark sleep, and five *koshas*, is called spiritual knowledge.

Q. 2. What is the description of three bodies, three states, and five *koshas* ?

Ans. The description of three bodies and three states has been already given, and the description of five *koshas* is being given :

Kosh is called the scabbard of the sword, or a place for preservation, or the abode of the wasp (insect) and these are five in number : (1) *Anna Mai Kosh* (2) *Pran Mai Kosh* (3) *Manna Mai Kosh* (4) *Vigyan Mai Kosh* and (5) *Anand Mai Kosh*.

Q. 3. What is meant by *Anna Mai Kosh* ?

Ans. The birth of the body through the semen and blood of the father and the mother, and its nourishment through food, and its absorption in the earth, such a gross body, is called *Anna Mai Kosh*.

Q. 4. Of what kind is this *Anna Mai Kosh* ?

Ans. It is the abode of pain and pleasure and the enjoyment of worldly things and subject to birth and death.

Q. 5. How am I above this *Anna Mai Kosh* ?

Ans. Just think over : I was there before the birth of the body, and I am there while this body exists, and shall remain there after its destruction, therefore I am not *Anna Mai Kosh* as I am detached from it.

Q. 6. What is meant by *Pran Mai Kosh* ?

Ans. The five functional senses together with five *Prans* (Breaths) are called *Pran Mai Kosh*.

Q. 7. What are those five functional senses and five *Prans* ?

Ans. The description of five functional senses, along, with their functions, and their presiding deities, has already been given, and the details regarding five *Prans* are also given; and now their functions and 'abodes' are being given :

(i) *Pran* : breathing in and breathing out is its function and its abode is the inner chamber of the heart;

(ii) *Upon* : Passing of stools and urine is its

function, and rectum is its place;

(iii) *Oudan* : to dream and to cause hiccup is its function, and gullet is its place;

(iv) *Saman* : to assimilate food and drink, and to distribute it to nerves and arteries is its function, and navel is its place.

(v) *Vyam* : to activate all the limbs is its function, and its place is all the members of the body.

Q. 8. How am I detached from *Pran Mai Kosh*?

Ans. Although breathing continues during sleep, but it cannot prevent the thief from breaking into the house; nor can it welcome a friend, which only shows that breathing is gross, and I am very much alive, breathing is destructible and I am indestructible, thus I am not *Pran Mai Kosh* and I am detached from it.

Q. 9. What is meant by *Manna Mai Kosh*?

Ans. Mind together with five sentient senses is called *Manna Mai Kosh*.

Q. 10. What are the details regarding mind and the five sentient senses?

Ans. The particular about the sentient faculties have already been given; but the composition of the mind is being given : Mind is

that which having established itself in the body, becomes self-assertive and develops attachment for material things and persuades the senses to the enjoyment of vices and indulges in raising doubts, fears, etc.

Q. 11. How am I separate from *Manna Mai Kosh*?

Ans. Lust, anger, etc. find lodgment in the mind; and it is on this account that the mind becomes vicious. But I am without blemish (Pure). Mind raises doubts and entertains fears, but I am without these; as such, I am not *Manna Mai Kosh*; rather, I am quite detached from it.

Q. 12. What is meant by *Vigyan Mai Kosh*?

Ans. Intelligence together with five sentient senses is called *Vigyan Mai Kosh*.

Q. 13. What are these intelligence and five sentient senses?

Ans. The description regarding sentient faculties has already been given; but intelligence is that which pervades from top to bottom and enjoys with conviction the functions of all the faculties and that is called creative intelligence.

Q. 14. How am I aloof from *Vigyan Mai Kosh*?

Ans. Intelligence gets lost in ignorance in the

state of dead sleep, but 'I remain in the state of consciousness'; and even in the state of wakefulness and dream, intelligence does not remain in the stable condition; it runs after one or the other earthly object; and 'I am the beholder (witness) of all these states, and remain constant and unchanging'; as such, I am not *Vigyan Mai Kosh*; rather, I am aloof from it.

Q. 15. What is meant by *Anand Mai Kosh* ?

Ans. Occasionally, the trend of thought at the time of enjoying the fruit of good actions, owing to the reflection of the Eternally Peaceful, becomes itself Perfectly Peaceful, which is called *Priya, Mode* and *Pramode*, and assumes the state of wakefulness in ignorance, that is called *Anand Mai Kosh*.

Q. 16. What is the form of *Anand Mai Kosh* ?

Ans. *Anand Mai Kosh* is compared to a bird, in whom, when the mind is pleased on seeing the desired object, it becomes its head, and when it becomes happy on getting that desired object that becomes its right wing; and when it experiences perfect joy on enjoying that object, it becomes its left wing; and the acceptance of the reflection

of the Ecstatic Divine Power, its body :
and the shadow of the Eternally Peaceful,
its tail.

Q. 17. How am I detached from *Anand Mai Kosh*?

Ans. This perfect peace which is obtained by getting the desired object and dead sleep, lasts for a short time and disappears; hence it is perishable; but 'I am Eternally Peaceful and firmly contained within Self; nor does the state of dead or dark sleep bring about my end'; as such, I am not *Anand Mai Kosh*, and am aloof from it.

Q. 18. Since nothing else except these five *koshas* can be conceived, pray, tell me who am I, then ?

Ans. True, nothing can be thought of beyond these five *koshas*; but one who is the knower of all these, is detached from them, is supreme consciousness.

Q. 19. After all, what am I, then ?

Ans. 'I am *Sat Chit Anand*, supremely Conscious Soul'; with this clear knowledge, one can get salvation.

ROSE-BLOSSOM V

Q. 1. What is the nature of the particular (limited) Divine Power, and the universal Divine Power (unbounded, unlimited) ?

Ans. The reflection of the universal Divine Power in the innermost chamber of the heart, is called limited Divine Power; and one that is *Sat Chit Anand* and pervades every thing, is called universal Divine Power.

Q. 2. What is meant by limited, universal Divine Power ?

Ans. One that functions in a limited place and lasts for a short time is called limited Divine Power; and one that exists in every place, and at all times, is called universal Divine Power. The place, viz. *Antahkaran*, and the reflection of the universal Divine Power during the period of ignorance, is called the limited Divine Power; and one that exists in all places and at all times as *Asti, Bhanti* and *Priya* is called universal Divine Power. Illustration : Just as the light of the sun is reflected everywhere; but if it is reflected in a pot full of water or in a mirror, that reflection, in the pot of water or in the mirror, is just only a part of

the universal sun as compared to the one that is reflected in the entire universe.

Q. 3. Which Power is conducting the affairs of the world ?

Ans. The limited Divine Power; in other words, the reflection of the Absolute Divine Power together with the innermost chamber of the heart (*Antahkaran*) conducts all business; such as, eating, drinking, going about (moving), talking, thinking, knowing; as such, it is defective, and not real, therefore, perishable. The universal Divine Power is not the doer of any action; as such, it is without any blemish and imperishable. As for example, just as the sun is not performing the function of burning or of the ripening of the corn, but the heat that is produced through reflecting glasses perform the function of burning and baking the bread; so the universal Divine Power, by virtue of its being *Asti, Bhanti, Priya*, is the very embodiment of the light; as such, no functional purpose can be attributed to it — but the reflection of the universal Divine Power in the *Antahkaran* performs all the functions pertaining to the body. Thus it is clear that the limited Divine Power alone conducts the affairs in

the world.

Q. 4. Since all the activities of the body cease at the time of the death, so what is it that disappears? The Absolute Divine Power is immortal, and is always constant, changeless and timeless; how did the conditions of life and death appear in it?

Ans. Just as the reflection of the sun falls in the pitcher of water, and if the water in the pitcher or the earthen pot dries up or the pot itself is broken, the reflection will disappear; even though that reflection neither came from anywhere or went anywhere, but remains where it is; only by the disappearance of the thing which is capable of producing that reflection, the reflection itself disappears; as otherwise, the essence of the sun always remains in the sun, and it is only due to wrong thinking that the two states of existence and non-existence have been projected. Similarly, there is the water of breath in the pitcher of the body, and when the reflection of the All-pervading Divine Power is reflected in it, the body is then converted into Divine Power and performs various functions; and when the breath and the body part company with each other, the reflection

gets disintegrated, and by its disintegration, all the movement that was in it, ceases. This is what people commonly call 'death'; but the universal Divine Power is very much still there — *Sat Chit Anand Roop*, ever constant; only the breath, by virtue of which the body became energized and the reflection fell in it, has disappeared; and the reflection ceases to fall; and that reflection is born of wrong thinking or dual thinking; as such it is false and illusory; and the universal Divine Power is imperishable, changeless, and perfectly contained within Itself. And the states of life and death do not exist in it, as they are there due to ignorance; as otherwise, it is free from all blemishes, free from all doubts, etc. only *Sat Chit Anand Roop*, Perfect Bliss; and the limited Divine Power in it is false and imaginary. All the functions, relating to the body, are performed through the limited Divine Power. As such all the functions also are unreal and imaginary; and the reward and punishment accruing therefrom, such as, life and death, going-in and going-out of this world and beyond, are also false and unreal.

Q. 5. Which of the two am I, the Universal

Divine Power or the limited Divine Power?

Ans. I am Universal (Absolute) Divine Power, and not the limited Divine Power. It is due to ignorance that I regard myself as the actor and doer. In fact owing to being *Asti*, *Bhanti*, *Priya Roop*, (I am that), I am the Illuminator and the origin of all. I am functioning as the Soul Force in the body, and in the world as Ishwar. As such I am above all misconceptions, and detached from the ideas of the doer, the deed and the doing. All-pervading, Unique, *Asti*, *Bhanti*, *Priya Roop* am I.

Q. 6. What do I stand to gain by this spiritual knowledge?

Ans. By this spiritual knowledge, man will get self-knowledge, and will be free from birth and death, pain and pleasure, religion and non-religion, joy and sorrow which arise from his connection with the body, and will consider himself eternally free and enjoying Perfect Bliss, even though he might be connected with the body.

Q. 7 How is the Universal Divine Power pervading all things?

Ans. All things are known by five factors : Name, Shape, *Asti*, *Bhanti*, and *Priya*. For

example, a pitcher or a pot — pot is its name; circular is its shape; *Asti* means is; *Bhanti* means the knowledge of the pot; and due to the fact that it can hold water and is thus dear to us, that joy is *Priya*. Now out of these five factors, name and shape keep changing; and *Asti*, *Bhanti*, *Priya*, remain constant or unchanging, and are universal. For instance, the name and the form of the pot do not appear in a piece of cloth — but *Asti*, *Bhanti*, *Priya* remain constant. Thus it is clear, that by the removal of the name and the form in both (pot and a piece of cloth), *Asti*, *Bhanti*, *Priya* remain unchanged. Similarly, if the name and the form are taken away from all things, there will remain *Asti*, *Bhanti*, *Priya*; so all things are *Asti*, *Bhanti*, *Priya*. This is so far as outer illustration is concerned; the inner is given as under : Take for instance the body. Its name is body, its form fat, thin, black, yellow, etc; *Asti* 'Is', *Bhanti* is its consciousness and *Priya* is happiness accruing therefrom. By removing its name and form, there remains clay-clay is its name, smell its form; *Asti* 'Is', *Bhanti* its awareness, and *Priya* is perfect peace. By dropping name and form, there

will remain water; water is its name, taste its form; *Asti* 'Is', *Bhanti* its consciousness, and *Priya* its peace. Remove the name and form, there will remain fire; fire is its name, spark its form; *Asti* 'Is', *Bhanti* its knowledge, and the form *Priya* its peace. Remove the name and form, there will remain air; air is its name, touch its form; *Asti*, 'Is', *Bhanti* knowledge and *Priya* peace. Remove the name and form, there will remain the sky; the sky is its name, sound its form; *Asti* 'Is', *Bhanti* is its consciousness, *Priya* peace. Remove its name and form, what remains I do not know, and that is absence of knowledge or ignorance; ignorance is its name, absence of knowledge its form; *Asti* 'Is', *Bhanti* is its knowledge and *Priya* peace. Remove its name and form, there remains nothing and this is called vacuum, devoid of everything; vacuum is its name, emptiness its form; *Asti* 'Is', *Bhanti* is its knowledge and *Priya* peace. Remove its name and the form, there remains Supreme Consciousness, which is free from name and form, and is *Asti*, *Bhanti*, *Priya Roop*; and I am that *Asti*, *Bhanti*, *Priya Roop* (Absolute Divinity). If this trend of thought is con-

firmed or firmly established or properly understood, all considerations of outer and inner, high and low, right and left, 'you' and 'I', will appear as One, Unique, *Asti, Bhanti Priya* (Absolute Divinity) which transcends all. For the seeker of truth, it is desirable that he should keep on concentrating on this and get firmly established, and live up to it.

ROSE-BLOSSOM VI

Q. 1. How can oneness be effected between Man and God (Jeeva and Ishwar)?

Ans. It can be effectively brought about by *Bhagya Tiyag Lakhna*.

Q. 2. What is meant by *Bhagya Tiyag Lakhna* ?

Ans. Dropping of opposites and accepting equality is called *Bhagya Tiyag Lakhna*.

Q. 3. How can oneness between Jeeva and Ishwar be brought about by means of *Bhagya Tiyag Lakhna* ?

Ans. There is a great saying, "*Tat-tuamsi*", in the Chandogya Upanished of Sham Ved, which means "You are God". *Tat* means God (Ishwar); "*tuam*" means you (Jeeva),

and 'Asi' means are. Now to this *mahawaqya*, there arises one objection as to how God (Ishwar), who is the Creator of this world, All-knowing, Eternally free, Unique, and One, can be man, who is limited, circumscribed and small? The answer to that objection is that attributes such as all-knowing, all-seeing, etc. in God (Ishwar) are due to the connection of Maya, because Maya mixed with Divinity is called 'Ishwar'; and smallness, etc. which are the qualities of man are due to ignorance, because ignorance mixed with *Chaitan* (Divinity) is called Jeeva (man); if we remove the opposites, there will remain one universal part common to both. In other words, if there are attributes like all-seeing, all-knowing, all-pervading, etc. in God, these are due to the connection of Maya and are not essential attributes. His essential form is pure Divinity, in which no consideration of the Creator, Nourisher, and All-knowing can enter. Similarly, the qualities, like smallness which are attributes of man, are due to ignorance; and these are not the essential qualities of Jeeva (man). The essential nature of Jeeva is Pure Divinity. There can be no smallness or de-

pendence or defect in *Chaitan* (Absolute Divinity). Thus it is clear the conditions of opposition between Jeeva and Ishwar are imaginary attributes of Maya and ignorance, for otherwise the essential nature of both is Pure Divinity. Therefore by rejecting the opposites of the attributes of Maya and ignorance between Jeeva and Ishwar, there will remain in both One, Pure, Absolute Divinity (*Chaitan*). In other words, Jeeva *Chaitan* is Ishwar *Chaitan*, and Ishwar *Chaitan* is Jeeva *Chaitan*. Thus the objection that how Jeeva and Ishwar are one and the same, arising from *mahawaqya* (the great saying) is met with. Now to simplify further this subtle matter an illustration is being given, which will clarify the full significance of *Bhagya Tiyaag Lakhna* (which means rejecting of opposites and acceptance of oneness). *Illustration* : A certain person saw another person, by name Devduth, in the city of Benaras, at noon time, on horse back, with all pomp and dignity; again after some days, he saw the same man in the city of Multan, bare-headed and bare-footed, begging from door to door. He said to himself "This is the same man whom I had seen in

the city of Benaras on horse back, with all dignity and pomp." Now what a great difference has appeared between the two opposite conditions of the same man. but if the points of difference namely, the city of Benaras, noon time and riding a horse on one hand, and the city of Multan and evening time and begging from door to door on the other, were removed, there will remain one and the same man. And this is called *Bhagya Tiyaga Lakhna*. This illustration can be applied to the oneness of Jeeva and Ishwar, and the position be understood in the proper perspective.

ROSE-BLOSSOM VII

Q. 1. How many stages ther are for the attainment of spiritual knowledge?

Ans. There are seven stages : (1) pure intention; (2) pure thinking; (3) contemplation and devotion; (4) attainment of essential divinity; (5) utter absence of desire; (6) to lose oneself completely in God; (7) transcendentalism.

Q. 2. What is meant by pure intention?

Ans. The desire for the attainment of spiritual

knowledge after performing good and selfless actions in this and the past birth, and studied devotion which is born in a person of concentrated mind, giving rise to the power of distinguishing between right and wrong (*vivek*), renunciation and *Khat Sampat* (comprising six elements) and desire for Salvation, is called Pure Intention, '*Shubba Ichha*'; and this is the first stage in the attainment of spiritual knowledge.

Q. 3. What is meant by pure thinking or true wisdom?

Ans. To approach the exalted souls with humility and veneration, with a view to acquiring spiritual knowledge (self or soul knowledge) and to listen attentively to their words of wisdom, regarding the oneness of soul with God, to act upon those, after being convinced by all arguments, is called True Wisdom or pure thinking. This is the second-stage of spiritual knowledge (*Su-Vicharna*).

Q. 4. What is meant by contemplation and devotion (*Tan Mansa*) ?

Ans. To reflect over and over again on the significance of the words of wisdom, and concentrate on those, that is to say, absorb

one's mind completely in the One, Undivided, Unique Substance is called '*Tan Mansa*'. This is the third stage in the attainment of spiritual knowledge.

Q. 5. What is meant by '*Satwapat*' (attainment of Divinity)?

Ans. To be completely aware of the significance of the words of wisdom, heard and acted upon, to be free from all doubts and false beliefs, to adopt unbroken stability; in other words, complete identification of the mind with 'Pure Satogun', is the fourth stage in the attainment of spiritual knowledge, which is called attainment of Divinity.

Q. 6. What is *Asansakta* ?

Ans. Complete absence of any trace of "myself" and "mine" from the body, by the concentrated practice of unbroken "*nirvikalp Samadhi*" and the total absence of knowledge or attachment for the body, is called *Asansakta*. This is the fifth stage of spiritual knowledge.

Q. 7. What is understood by *Padarath Abhawani* ?

Ans. Owing to the full knowledge of Brahman, being the origin of all things created, bringing home the non-existence of all, in

other words, to consider everything else as unstable and perishable, except Brahman, is '*Padarath Abhawani*' which is the sixth stage of spiritual knowledge.

Q. 8. What is *Turiya* ?

Ans. The knower, the knowing and the known, which existed in the fourth and fifth stages, become non-existent in the sixth stage, to be free from both the conditions and become one's own self — above the consideration of one's own or stranger, neither I nor you, neither this nor that — only just the very Self Itself. That is called *Turiya*, the seventh stage of spiritual knowledge.

Q. 9. What are these stages meant for?

Ans. The first three stages are the means for essential spiritual knowledge; the fourth one is Supreme knowledge itself and is the means of salvation during life time and salvation after death; and the last three are the means of living a life of eternal peace during life time.

Q. 10. What is the advantage from the attainment of these stages?

Ans. The full consciousness of these stages enables us to know our own stage and that of other seers — the difference that we see in

the conditions of the seers is due to being more or less of these stages. Therefore, through the knowledge of these stages, we can remove all the doubts from our mind, and betake ourself on the road to advancement.

ROSE-BLOSSOM VIII

Q. What is the description of 'listening' (*Sarvan*), 'reflection' (*Manan*), 'meditation' (*Nidhyasan*) and realization (*Sakhiyat*) ?

Ans. To listen attentively to the words of wisdom, as uttered by the Master, is called 'listening'; and then to sit in a secluded corner and think deeply over those words of wisdom, with a view to accepting them as gospel truth, to assimilate them, and to remove all doubts if any, in those 'words', in short, repeatedly to contemplate and concentrate on them, is called 'reflection' (*Manan*).

And then the 'words', which have been listened to, and accepted as gospel truth, should be so integrated with the trend of mind that the significance of the words and the trend of mind become

one. To withdraw senses from all sides and merge them in the mind and to remove all doubts and dissipations of the mind and absorb them in Supreme Intelligence, and Supreme Intelligence be freed from the taint of dualism and merged in the Universal Soul, in other words, to live as Absolute Truth, Embodied Truth, nay Truth itself, and to study it over and over again, is called *Nidhyasan*. And when with the *Nidhyasan* of Absolute Truth, all doubts, arguments and dissipations disappear from the mind, and the mind becomes one with Brahman, in other words, it becomes fully convinced of its own integrated position (Self-realization), and no fear or doubt remains at any stage, at any time or at any place, and to regard oneself as a part of all and all as parts of one's own Self, and finally even to be free from perception or non-perception, to remain stable and self-contained within one's own self, is called *Sakhiyat*, Realization.

ROSE-BLOSSOM IX

- Q. The body has no connection whatever with the soul. People believe that one receives the award of good and evil after death. The body is burnt here, and the soul is indestructible (everlasting), then, who is it that

enjoys hell and heaven?

Ans. As long as man is ignorant and believes in his connection with the body, sees in himself its good and bad actions, so long he has to undergo transmigration, and that itself is called heaven and hell. But when true wisdom dawns upon him, he ceases to receive return for any of his action.

Illustration. Once upon a time, a person employed two watchmen in his garden : one was blind, the other was without hands and feet. One day the cripple said to the blind "There are very fine and ripe fruits in the garden, and the entire garden is full of fruits but alas, I am helpless". Upon this the blind one replied, "You get on my shoulders and take me in whichever direction you like; pluck the fruits and we shall share them." They acted on this and both of them sat down to take the fruits. The following day, when the owner came to the garden, he saw the fruits plucked and asked who had done that. Both of them disowned, and the owner also thought they were far from doing it. This went on for some time, and the owner was feeling distressed at his loss. Next time early in the morning he concealed himself behind wall. He found both of them indulging in this crime. He punished them severely for this misdeed. If both of them had not united,

this crime could not have been committed. It, therefore, follows that the union between the two became the cause of this crime and consequent punishment. The moral of this illustration is that in the same way this world is a big garden whose owner is God. Jeeva-Atman and body are its watchmen. The Jeeva is cripple and the body is blind. And when Jeeva-Atman joined hands with the body, they plucked the fruits of sin and virtue from the garden of this world and enjoyed them. In other words, the Jeeva considered itself as the doer of those actions, and regarded itself as responsible for the award of punishment or otherwise, and thus became eligible for heaven or hell. It is clear from this that the link of the soul (Jeeva-Atman) with the body is the cause of this great harm.

Second illustration. One upon a time, a certain person went to a holy man and inquired to the following effect : "Master, the body is cremated here after death; and the soul is formless and immaculate; who is it then that goes to heaven or hell"? The holy man replied, "The reply to your question will be given to you tomorrow." The next day when the questioner came, he found the door closed and began to knock at it. The sage from within, inquired, "Who are you?" The man replied, "Sir, it is 'I'." Upon this the saint re-

plied, "It is this 'I' that enjoys hell and heaven." In short, as long as the soul considers itself the body, the son of 'so-and-so,' and belonging to a certain caste, creed or religion, bearing a certain name, enjoying the fruits of good actions, and receiving punishment for evil deeds, is occupied with and engrossed in these thoughts, so long he does not qualify for salvation. But the moment he gains spiritual knowledge and considers himself aloof from the body, caste or creed, neither son nor father, nor having a name, free from all these shackles — as Ideal spectator and Illuminer of all, that very moment, no action, good or bad, can have any effect on him: the soul earns salvation during life time and this is called salvation. If one looks at the matter from the point of view of true wisdom, there is nothing save one Supreme Brahman; there has been nothing save one Supreme Brahman; there has been nothing else, nor will there be any. When the whole world is looked upon as unreal, how can heaven and hell be real? All these considerations only arise in the state of ignorance. With the attainment of spiritual knowledge, look wherever you may, you perceive Brahman. Just think for a moment and it will be quite clear that virtue is identified with good actions such as continence, patience, contentment, peace, renunciation, contemplation, humility, generos-

ity, spiritual knowledge, self-reliance, thanksgiving, etc.; and vice means evil deeds, such as lust, anger, avarice, attachment, egoism, falsehood, perversity, miserliness, slander, ignorance and false relations, etc. It is, therefore, that the happiness one gets in the performance of virtuous deeds is called Heaven. As it has been said by a Persian poet :

“Heaven is there where there is no affliction;

“Where no person has a connection with another one; and indulgence in sinful acts which cause degradation and misery is called Hell.” As it has been said in Bhagwatgeeta :

“Oh young man, know that there are three gates of hell : greed, anger and lust.” Thus it is clear that joy and sorrow are identified with heaven and hell, the basis of which is the ignorance of one’s own self and relation with the body. Those who are free from these two defects, they have neither joy nor sorrow, neither heaven nor hell. They are ideal spectators, aloof from all, only *Sat Chit Anand* — and internally enjoy salvation. Dualism is another name for hell, from which the considerations of ‘you and I, this or that, thine and mine, yours and his, friend and foe, good and bad’ arise and get rooted in the mind and cause futile thoughts and distractions; and

oneness is identified with heaven, on account of which all extraneous thoughts disappear from the mind and concentration and peace always reign supreme. There is no heaven or hell outside this world; whatever is there, it is in the mind itself. Even the fruits of good and evil actions, or pleasure and pain, accruing therefrom, are enjoyed here; there is nothing beyond this - all these futile thoughts arise out of ignorance only ; there is no body else to hold him to account. It is he himself that does the deed and enjoys the fruit thereof; he alone partakes of pleasure and pain; as he sows, so shall he reap. As it has been said by Guru Nanak Saheb:

“It is meaningless to distinguish between the virtues and the sins, as ultimately everyone receives the award according to his actions; As he sows, so shall he reap; thus it is ordained”.

It is a matter for serious consideration, how strong ignorance is ! This subtle and pure Essence, which is termed Soul, is Divinity Itself, which is beyond the range of thought and cogitation and no one has known it till today, except absence of knowledge and utter silence.

Brahma, Vishnu and Mahesh who are known as creators of this Universe, even they look like innocent suckling children in the matter of investigating the depth of this substance which does

not admit of why and wherefore. Well-known Rishis and prophets who were of outstanding fame in their own times and have treaded the path, with a view to gaining full knowledge of this Substance - without form and quality, and have driven fast on the road to full-realisation, with the whips of arguments and counter arguments, have admitted their defeat and have fallen into unbroken silence. This Substance is absolutely pure, without any blemish and free from all doubts and superstitions, where the considerations of shame or disappointment, hell or its torture, heaven or its pleasures, worshipper or the worshipped, you or I, this or that, do not enter. It is only One, Unique and Ubiquitous. It is only when one does not know the true nature of the Immaculate Substance due to shred of diversity which acts like moss on the surface of the water, that this degrading condition has appeared and brings about great calamities - such as the thought of transmigration, virtue and vice, heaven and hell, the worshipper and the worshipped, and many more still greater, namely, lust, anger and greed, etc. upon him, and bring him to a tight corner, where from he can never find a way out or way in. It is, therefore better that we should crush this great enemy namely, ignorance, as soon as possible, and attain perfect peace; and it is by the removal

of this ignorance that we can be free from all troubles and tribulations.

ROSE-BLOSSOM X

Q. No action can be performed except through the body, and the body cannot do any thing without the support of the soul, and the soul is aloof from the action, and the body is as dead as the stone; under these circumstances, who is it that performs the action?

Ans. Just as, with rising of the sun, all the business of the world gets started, and continues to be done through him, even though the sun stands high up, aloof in the sky, and gives light to all; in the same way, the physical actions are done through the soul, and the soul remains aloof from the body and the action. The body is false and fictitious : so are all its actions. Hundreds of actions are performed in the state of dream, but there is no trace of these actions in the state of wakefulness; nor any consequences issue therefrom. It is only imagination. In the same way, all the actions that are performed, are done in the dream of igno-

rance and when the state of wakefulness, viz., spiritual knowledge (true wisdom) arrives, all the actions and the performing body, appear as false and non-existent. If we think deeply, we shall see that the body is nothing; it is composed of five elements, sky, air, fire, water, earth; and these five elements are functioning, and the five elements have emanated from the soul (Atman), and they depend on It, and get merged in it. Thus, how can we accept the action and the performer of the action ? Just as the piece of iron comes into motion owing to the attraction of the magnet, in the same way, the body receives strength from the soul and leaps into actions as otherwise, the body is devoid of movement, dumb and dull, and stationary in one place like the chariot; and when the soul flies out of the body, we know what the state of the body becomes. If the body had been any thing, there would have been some movement at that time. The body is like the nest, and the Soul (*Jeeva Atman*) is like the holy bird dwelling in it. But due to ignorance, the bird has considered itself as the nest and has become oblivious of its Essential Form (Celestial Form). It is on

account of this that he is experiencing joy and sorrow, and pangs of birth and death. The body is like the chariot, and the senses (faculties) are like the horses; the desire for earthly pleasures is like a tight rope with which the horse is tied to the chariot. The mind is the driver of this chariot and the soul is riding in it. Just as the rider has no connection with the vehicle, so has the soul no connection with the body; the body is made up of different elements, and due to that fact different kinds of actions proceed from it. If we examine it closely, we shall find that the body is an embodiment of action. Action and body are two names of one thing; because as long as the body continues to perform the action, so long people consider it living; and when it ceases to perform the action, it is regarded as dead, and then consigned to fire. Thus it is established that the body is only another form of action; and there is no room for surprise, if the action is performed by the body. It is a part and parcel of the body. Action is a continuing process; the body is not our Being; for this reason we are neither the action, nor the performer of the action; free from body and its action - *Sat*

Chit Anand, very knowledge itself, and Ideal spectator of all.

There are three kinds of action which are performed by three kinds of body, in three different states : gross action by the gross body, in the state of wakefulness; subtle action by the subtle body, in the state of dream; and unconscious action by the causal body in the state of dead sleep. Thus in all the states, the body continues to function. But its Witness (Ideal spectator) is something different, one that is fully aware of the actions and states of the body, is *Atman*. In this *Atman*, there is neither any state, nor body, nor action. Aloof from three bodies, three states and three actions, only Supreme spiritual consciousness, witness to all, self-contained and firmly established in self, it neither dies nor is it born. One who has acquired that Supreme knowledge of *Atman*, and has considered *Atman* his very self, is firmly settled in the fourth stage, viz. *Turya*, where he becomes God incarnate — Divine Being. Just realise this that ignorance is the root of the world around us; and all this paraphernalia is due to ignorance, and is believed to be real through ignorance, and will disappear only by the disappearance of ignorance. Thus when this is the state of affairs, the body and its functions also arise out of ignorance. How can we, therefore, regard anything as real

which is the outcome of ignorance? When all action comes to a standstill in the state of dead sleep, what to talk of the state of death ! Thus it is established that there is neither body nor action, all this is superstition: The One Unique *Atman* is established within self. It is for this reason that the Soul (*Atman*) is tainted by sin and virtue, and fear of birth and death and the desire of good and evil, because of its connection with the body and is entangled because of the desire for action. The moment this wisdom that, "I am without form, wisdom-embodied, devoid of action, and Ideal witness, the body has no connection with me whatever", that moment he attains salvation. He should consider this body as non-existent and its actions as nothing, and know himself as *Sat Chit Anand*, devoid of any action and *Atman*. When this is completely understood, that moment the mind automatically becomes steadfast and stable; the desire is extinguished; contentment and other virtues are born. Because as long as one considers this body and the world as real, so long will the mind get mixed up with desire and ramble about here and there. When every thing appears as nothing or non-existent, and *Atman* is regarded as Real and considered as very Self, who is to desire and what is to desire for? To the man of Spiritual knowledge, neither

the body nor its functions appear as any thing; he becomes Pure Divinity (*Chidakash*) and above all words. This is due to constant meditation; without contemplation or meditation, one remains in the dark well of ignorance. The senses are occupied with their respective functions, one sense cannot perform the function of the other; *Jeeva* has become so foolish that it has given up its own function, and is prying into the functions of others; and its own function which is pure Self-Consciousness, it has ignored. It is proper, therefore, that it should perform its own function.

ROSE-BLOSSOM XI

Q. How should one remain in peace when out of station?

Ans. The conditions of the body always keep changing owing to opposing elements; that is to say some time pleasure, some time pain, some time health, some time ill-health, etc. But the Divine Essence which is above elements and free from the name and form, is always constant and unchanging; man remains at peace and at rest, if he considers himself as that Divine Essence, because that Divine Essence, which is like

the bird, illuminates and brightens the nest of the five elements. For this reason the life of man is also devoid of the colour of changes, and his happiness is also constant and everlasting. The birth and the death of the body can only be seen by the physical eyes; but if we were to see with the inner eyes, the ebb and tide of the wave, and the appearing and disappearing of the same is in no way different from water. If the wave has travelled thousands of miles away, it is by no means separated from water; nay, rather its first position, and intermediate motion, and the final destination, all the three are water. Thus how can we say where it came from and where will it reach, and where it is going. In the same way, in this universe all the bodies are compared to the waves, and the difference in their ebb and tide exists in imagination only; but in reality nothing has changed. The same body, the same Jeeva, the same earth, the same sky, the same sun, the same moon, and the same states, viz., the wakefulness, the dream, and the dead sleep; then how can we call one place as our 'home' and the other "out of home" (abroad), or how can we call it as going from one place to the

other? If only the thread of physical connection and the wire of attachment were to be snapped, every place becomes 'home' and everybody becomes a 'friend'; one experiences the pain of separation from a place and a thing which is destructible; but when the friend is ever present and is the origin of all, the pain of separation becomes utterly meaningless. The 'being' of the man of spirituality is 'Divine Being', which is everlasting and constant in all circumstances; undoubtedly, one gains considerable experience by coming into contact with different persons and places in order to gain experience but one has to be on guard to keep the mind and senses under control and keep them away from indulgence in vices and the company of fools. The habit of the mind is like a colt which keeps constantly frisking and frolicking. But when the bridle of wisdom is put into its mouth, and the saddle of forbearance is put on its back, and tied with the strap of abstinence, then it comes under the control of the rider and walks on the right path as desired by him. But if the colt, viz. the mind, is not adorned with these qualities, it will keep running after

worldly desires in the streets of evil passions. Therefore it is proper that as far as possible, the deadly enemy should be so crushed that there may be no danger from that quarter at any time. If we look closely in this matter, it will be seen that to be out of home gives many advantages to the man, some of which are being detailed below :

The first advantage that a man gets in going out of home is that he learns to give up attachment for relations and friends. Secondly one gets used to the hardships, vicissitudes and ups and downs of life. Thirdly, one regards this world as a guest house, where one stays for a night's rest; and this thought reminds us of our original condition of which we have become oblivious, by getting involved in worldly affairs. Fourthly, by meeting or coming into contact with different types of people, one becomes independent and self-reliant. Fifthly, after experiencing hardships of remaining abroad, as the wise men have said, travel is travail, one comes to have a feeling of retiring from the world, and becomes inclined to leading a life of detachment and freedom. Sixthly, the wise man simply wonders at the mentality of the people, undergoing hardship to collect and hoard money due to attachment, when one requires very little to sus-

tain oneself.

In this way, there are so many other advantages which men of insight can think out and investigate for themselves.

ROSE-BLOSSOM XII

It is fairly well-known in the world that whatever is to happen, will happen, and does happen according to the will of God. This appears to be rather farfetched. To leave every thing to the will of God, it is for the men of spirituality and those who have renounced the world. The worldly people and house holders are devoid of such faith. They are proud all the time of their efforts and achievements; and if they succeed in their efforts, they become mighty glad; but if they fail, they wail and weep, and become frustrated. Although nothing happens in the world without the will of God; yet He has bestowed on man the power of distinguishing right from wrong and loss from gain. Any affair that is accomplished according to Divine wisdom is complete in itself; no one can point his finger at it; and the affairs of man are full of hundreds of defects. Several people aver that such and such task was not properly done by such and such person. In these circumstances it is not proper to attribute this to the will of God, as

specially all the affairs of the world are false and unreal, and appear to us as real owing to ignorance, and are pleasing to ignorant people only. God is free from all unreality and above all ignorance. He is One, Indivisible, Whole, Self-contained, and to project these imaginary ideas and superstitions (false notions) in Him, makes no difference in Divine Being (Supreme Divinity). Whether the world exists, stays or is annihilated, makes no difference in Absolute Divinity. Just as the Ocean is indifferent about the appearance and disappearance of the waves and bubbles, and remains entirely Self-contained in its own ecstatic condition, in the same way, hundreds and thousands of created things which are engaged in the variety of affairs cannot even be compared to a wave before that boundless and Supreme Divinity. Millions of Brahmas, Vishnus and Mahadevs are born and disappear every moment. Innumerable worlds arise and subside like dust and storm every minute; nothing is either diminished or increased there. Similarly to compare God with these trifling affairs is far from wisdom. Even the sages, incarnations of God and gods were unable to know the Divine Essence (Divine Being) and remained perfectly silent. And this idea which is prevalent among the common people that God is the doer of all things, the real significance of all

this is, that whatever is, It is He. He is the be-all and end-all of everything. Nothing extraneous can enter His Supreme Existence. With this understanding, all the sorrows and sufferings come to an end. But people who do certain actions and attribute to God, show their low mentality. This world is a spectacle in dream.

Couplet : Every bubble changes thousands of its forms, but the boundless Ocean of spirituality is whatever it is.

For the man of spiritual knowledge it is a sight (workmanship of God) to enjoy, but for an ignorant man it is entanglement.

ROSE-BLOSSOM XIII

Q. Is man selfborn, or has he been created?
And if created, who is his creator?

Ans. Man is made up of two things : one is the Soul, the other the body. The Soul cannot be said to be created by virtue of its being Pure Divinity; because a thing which is born is also liable to death. If we consider Soul as something created, we shall have to accept its death as well, which will be contrary to 'Divine Word'. Thus it is clear that the superior part of man, that is to say,

the soul, is free from being created, and is pure Divinity; and the other party viz. the body, is made up of elements and the elements have been created by Divine Power and that power resides in the Creator, the Almighty. Thus the entire creation is not separate from the Creator, and the Divine Power is, in no way, separate from the Creator - rather, it is God Almighty Himself. Two questions would be raised, if we come to believe that man is created by God. First, from which material did he create man, and secondly having created him, where did He place him? In reply to this, first of all if we separate the material from God, it would lead to a doubt in the oneness of God; but if we accept the Divine Power itself as the material, the Power Divine can, in no circumstance remain separate from Almighty God, and again man himself cannot be placed elsewhere, rather that Divine Power itself is free from birth and death, without name, and above form or shape, free from dweller and dwelling, outside the Created or Creator, having been full of love of beholding His own spectacle and given up oneness and accepted many-sidedness, and mani-

fested Himself in different kinds of 'bodies', for this reason that love for beholding the spectacle could not be satisfied by one individual; therefore, He manifested Himself in various forms and colours, and became the beholder and the showman, rolled into one. Just as out of the same clay, hundreds of things such as, pitcher, a big pot and cup, etc. are formed and bear names, because from the clay itself no purpose, such as putting anything in it, can be served; therefore in order to serve that purpose, it was brought into many shapes and given different names, so that the affairs of this manysided world may be soothly conducted. In the same way, the Divine Power which was without colour, form or name, impelled by that desire, came to satisfy Itself in many forms, colours and names. In other words, that subtle Divine Power, through concrete idea, became air, fire, water and earth and transformed itself in many forms, self-born and self annihilated. So when such is the case, whom shall we regard as the created and whom the creator? This thought of duality should be removed from the heart and one should see One unique God, self-contained

and firmly-established within. Man is not something different; rather he is Divinity Itself.

Couplet : If 'S' is removed from *Insan*, there remains nothing except That Divine being before and after.

Another : His Excellency, the Man, who appears like a creature in this world, know it that in reality he is the embodiment of God. He (man) is doing the Divine work in the role of man and he has his eminent position of Divinity Itself.

ROSE-BLOSSOM XIV

Q. How is it that man has become oblivious of his original state?

Ans. It is owing to intoxication of diversity and ignorance. This is being illustrated by an example :

Once upon a time, a king, having got excessively drunk, came out of his palace. He asked the sentinel to pass on his uniform to him, and told him that he would now keep the watch. Upon this the sentinel replied, "Sir, you are my master; what is this that you are doing?" The king replied, "Remain quiet, lest the king inside should hear our dialogue and punish us." In short, the king

forcibly took the uniform from the sentinel and started guarding the gate. This matter came to be known to all the attendants that the king, having put on an extraordinary dress, was keeping watch at the gate. The minister came and the same story was repeated when he was told to remain silent, lest the king might get angry at the noise. The minister was exceedingly surprised and investigated the cause of this. He came to know that the king was dead drunk, and thought that the king would be ashamed of his action when his intoxication is over or when he became sober.

Thus the king remained in this condition till noon, and when he came to his senses in the afternoon, he realised what he had done. Having realised this, he put off the watchman's uniform, and put on his royal robes and came and sat on his throne. The upshot of this is that the Divine Soul, being intoxicated with the love of self-perception, came out of the palace of oneness, walked about in dualism at the gate of diversity, in the garb of the man. And this state of intoxication cannot be overcome except through self knowledge. When he remembers his original condition, he becomes ashamed of this condition, and comes back to his original status.

Second illustration : A juggler, while performing tricks, got so much lost in his performance,

that he forgot himself, and started considering himself as a part of the show and thus began to suffer from hardships and difficulties. A wise man, from among the spectators, reminded him of his degraded condition, having forgotten his original position as a showman; but this had no effect on him, because he had regarded himself as a mask. Then the wiseman removed every trace of the mask that he was wearing, and gave him the mirror and asked him to look into it and say who he was. That very moment he was convinced that he was the showman. Thus when he became the showman himself, he obtained freedom from all hardships. Similarly, the Soul, like the juggler, having put on the clothes of gross, subtle and causal bodies, and name, quality, caste and wealth and fortune, which are like the masks, has become forgetful of its original position and regarded Itself as man. As a consequence of this, it is passing through many difficulties; and when one from the group of wisemen, who are like the spectators, invites his attention to that condition, and shows the mirror of the words of the sages to him, that very moment he remembers his original status and says, "I am that True, the Good and the Beautiful and I am neither the body nor the body belongs to me."

Third illustration : It transpired that a lion's

cub came in the hands of a shepherd, who put him in the flock of the goats and sheep. The cub kept on drinking their milk and also kept living in their company; the result of this was that the cub became forgetful of his original status, started considering himself as a goat or a sheep, and began to speak their language and graze grass. One day it so happened that another lion saw him in the flock of goats and sheep and was surprised to see how a lion's cub was grazing with the goats, and when he (the other lion) approached him (the cub), the latter, like the sheep and goats; began to run away out of fear. The other caught hold of him and said to him, "Oh you fool, you have grown oblivious of yourself to such an extent, that you are running away from the creature of your species, and living in the midst of those animals which form our food. Come along; you are also the king of the forest like me; you are powerful and killer of the goats." But the cub remained unconvinced. Upon this the lion took him to the bank of river and showed him his reflection in the water; and told him "Behold ! we are both of the same shape and the form." The cub was thus convinced that he was also a lion. The lion then roared and the cub also followed suit. Then the lion told the cub, 'Go and roar in the midst of the goats and the sheep, and then realise

your position." The cub acted accordingly and all the goats and the sheep ran away out of fear, and the cub started living alone as the king of the forest. Similarly, this Soul, like the lion's cub, has completely forgotten Itself, by mixing with the internal and external senses, viz. the goats and the sheep and has been grazing the grass of vices along with them, and has come to believe in name and quality and bleating like them. But when some man of wisdom (another lion), seeing him in that condition, enlightens him as to his real status, his first reaction to that is not favourable. But on showing the lion his true status in the waters of holy books (sacred Vedas), he realises his real position and starts proclaiming, "I am God", and remains aloof from the senses, and lives as the master of the body. It is clear from these illustrations that the Soul, owing to its relationship with the body, has become forgetful of its real status.

Another reason of its forgetfulness is that any object, which is very closeby, is generally forgotten; just as, antimony is in the eye, the eye cannot see it; or the eye cannot see its pupils, or the sight that is in the eye. In the same way the Soul, that resides very near God, has completely forgotten Him; and when the soul starts searching Him it sees nothing else. Thus it is established that proximity becomes the cause of forgetfulness.

Thirdly, the soul has got polluted by ignorance, on account of connection with the body. And for this reason, it regards Itself limited and bearing a name and possessing a body. It is precisely due to carelessness and ignorance that, when the Matchless and Immutable acquired a desire for diversity or 'why and wherefore', It was changed from One to many, and from limitless to limited and forgetful of the Universal; in other words, that desire itself became the cause of misleading; and when the desire for diversity is removed, and oneness is established, that is the original status.

ROSE-BLOSSOM XV

Q. What is meant by death as understood by the common man, and where does the soul go after death?

Ans. The disappearance of the life force from the body, and the opposition of the elements, and complete silencing of senses and members of the body, and the parts of the body is called death. The body is subject to five changes :

(1) Conception in the womb through semen and assuming human form; (2) childhood; (3) youth; (4) old age; (5) death. These conditions are the

stages of body. Just as it has completed other stages, so it has also to complete this stage of the journey of life. Life consists in the movement of the members of the body, and peace among the elements, and death, the stoppage of all limbs and opposition of the elements; and by the arrival of this stage, there is no loss to the body. It has been said by a wiseman :

“Dust unto dust, fire unto fire, water unto water and air unto air; and now how to ascertain who died and whom to inform who died.”

It is all due to the opposition in elements and cooperation among them, that people have come to regard this state as death; as otherwise this state is the best of all, because on the arrival of this stage, one gets free from all calamities, and all action ends here.

“Haven’t you heard that one who dies, comes to the end of his journey?”

Couplet : “All these quarrels and struggles are there as long as man is alive; and as a matter of fact, they count for nothing; but when death overtakes man, all the affairs come to an end.”

Regarding soul there are different views amongst the people. Some say that all the souls gather at one place, and on the day of judgment, these souls recognize their respective bodies

(earthly moulds), enter into them, and render their account. There are others who believe that the Soul continues to remain in the body according to its actions, and does not get salvation as long as it has not attained self-realization and acquired God-consciousness (God-realization) through spiritual knowledge or pure wisdom. Again there are some who are of the view that the Soul by Itself is nothing; only the fire (fire ingrained in the stomach) which performs all functions is called the Soul; and according to them, the Soul does not come or go anywhere and so on. There are lots of other beliefs also. But if we look at it from the point of view of essential truth, the soul is free from all migrations, and is, in no way, different from God; nay, it is the very incarnation of Divinity or God; it is one with God and is all-pervading; but wherever it comes to be associated with the body, and guides the senses, it is called Jeeva (the Soul); just as where the water comes into commotion, it comes to be called by the name of wave or bubble; but there is nothing else except water. In the same way, the all-pervading Divinity is all in all. In Him there are innumerable kinds of bodies like the wave and bubble rising and subsiding. Thus it is very difficult to say which is rising and which is falling. Just as the vacuum of the pitcher, by its breaking, goes nowhere; rather, it

gets completely merged in the vast vacuum; so also the individual soul gets merged in the universal Soul; because it was already in Him, and was regarded separate (different) due to the physical eye. Just as, if we put a pitcher full of water in the river, there will be nothing else but water both inside and outside; and it is owing to the shape of the pitcher that water in pitcher appears to be different from the water of the river, and if the pitcher breaks up, there will remain one and the same water. In the same way, the individual Soul (Jeeva) appears to be separate from the Universal Soul (God), owing to its connections with the body; and when this barrier is removed, both become one. And if one were to raise an objection that in that case there would be no difference between good and bad actions, rather all actions (both good and bad) will be treated on the same footing. The answer to that is as follows : the above mentioned description is according to the conviction of the men of insight; but otherwise, man gets the reward or otherwise of his actions according to his convictions; because the foundation of this world is based on thought. Therefore all affairs are as a result of thought, and the man of insight is free from this thought; consequently he is also free from such idle thoughts and false notions. As per example, two persons are sitting

together at one place; one of those two is wakeful, and the other is asleep and is dreaming a dreadful dream. But one who is wakeful is absolutely unaware of fear and the dreamer is experiencing this owing to his fearful thought; and one who is wide awake is sitting calm and composed. In the same way, two persons, the knower (the sage) and the ignorant exist in this world. The knower is wakeful and the ignorant is asleep. To the man of insight, who is wakeful, there is one Universal Power; and to the ignorant, because he is asleep, there appear quite a number of fears and apprehensions regarding one Unique Divinity. It is wise to put faith in the words of the person who is wakeful. Therefore whatever has been comprehended by the knower of truth, and the perceiver of truth and the speaker of truth, is perfectly right. In other words, neither is anything born, nor anything dies. Neither has anybody come from anywhere, nor is anybody going anywhere. One Unique Divinity, which is beyond the power of comprehension, is selfcontained and established within. Thousands of people have run their horses of thought on the roads of arguments in the fields of Divinity, and are running now, and will be doing so in the future; but they haven't ascertained any thing except non-knowledge, and that will be their fate in the future as well.

Couplet: "Hundreds and thousands of learned pundits and so-called wisemen have been trying to probe the mysteries of God; but when looked into closely, they came to the conclusion that God alone knows His secrets."

We are all circumscribed in the vast space known as God. We are born of Him, and live in Him and merge in Him. Thus our begininng, the middle and the end is God alone; rather, even calling Him by the name of God is unreal. Thus when such is the case, there is nothing to say. This is not the place for idle talk.

Couplet: "Seal your lips; this is not the time for talk; it is a place for astonishment; get lost in it and don't talk."

Another couplet : "Open your eyes into the workmanship of God, and close your lips; it is better to see the writing of God than to read it."

Since the sickman is primarily concerned with the removal of sickness, as there is no special advantage to him in knowing cause of illness, and the source of medicines, their place and origin; rather it is proper for him to follow the instruction of the physician very closely, so that he might get alright quickly. In the same way, we should be concerned with the removal of ignorance; not necessarily try to know how this universe came

into existence, and where does the Soul go after death - all this is worthless. Because this universe came into existence as it happened; we have to keep it at a safe distance; as such, why bother about things in which we are least concerned! The Soul will depart after death as we think; that is to say, if we always remain merged in God, we shall be God-incarnate. Therefore, it is proper for the seeker of truth to forget everything else, and act according to the philosophic thought, relating to soul realization and God-realization as detailed above, and consider this world as worthless and enjoy the eternal bliss; as it has been said by poet, Hafiz:

“Talk about the minstrel and wine, and don’t pay heed to fathom the mystery of the world; nor will anybody do, by means of any kind of philosophic wisdom.”

ROSE-BLOSSOM XVI

One should not feel sorry in respect of a deserted place; rather, one should seek the means of avoiding the distraction of mind. There is always an apprehension of separation in physical relations; but the soul relationship is always there and is self-contained and ever present for the man of

wisdom (spiritual knowledge). Every leaf and every thorn points to a lesson. Every matter imparts extraordinary instruction to him, and every word is like the Book of pure wisdom. All those things which come under his purview, appear to him as embodiments of Divinity; and that indeed is the real position. There is nothing either more or less even to the extent of hair's breadth, because all concrete objects are distinguished by five features and these are as follows : name, form (shape), existence (is), knowledge and Bliss. Beyond these five features, nothing can be established; and their explanation is as follows:

Name means name; *Roop* means form or shape; and '*Asti*' means 'is or exists'; *Bhanti* means knowledge; *Priya* means Bliss. As for example 'table' - table is the name, square or rectangular is its shape; '*Asti*' means 'table is', and the sumtotal of these three means 'full knowledge'; and after this full knowledge what results is Bliss. Thus it will be seen that all objects are distinguished by these five features; but the name and shape differ in every object. *Asti*, *Bhanti* and *Priya* are common to all objects. Just as the name and the shape of the table and the chair are different; but the remaining three features are common. Similarly, in all things, the name and the shape differ; and if these two are removed, there

will remain *Asti, Bhanti, Priya*, which are common to all. The thing which is different and destructible should be considered false or unreal. As such, name and shape are unreal, and one should forget them as they are unreal; the rest i.e. *Asti, Bhanti, Priya* should be accepted fully. Thus it is established that all objects are *Asti, Bhanti, Priya*; which means they are *Sat, Chit, Anand*. There is no duality in them. Duality exists only in name and shape; as such, anything that creates the sense of duality should be removed by the light of spiritual knowledge, and one should remain always merged in *Sat, Chit, Anand*. It is misleading to consider this world as any thing beyond this; and when we are convinced that the world exists in name and shape only, and these are unreal, and liable to destruction, it will be foolish to remain attached to it. Then nothing can cause any sorrow or suffering to us; and one will always remain balanced and tranquil. Peace, patience, cheerfulness, impartial outlook and independence and mind, etc. are divine virtues; and to put them into practice is to be sustained in the knowledge of Divine Being. And independence of mind itself is a rare virtue and that is the easiest way to be free from worldly attachments. There is peace and awareness, both in the beginning and in the end; it is only in the middle that one suffers the blows

and buffets on account of ignorance. Nothing, except difficulties and hardships, is gained by indulging in the affairs of the world. One should, therefore, give up this false idea, and concentrate on, and be merged in Real Self. Emancipated is that person who is free from both subtle and gross ego, who is not attracted by any worldly object, and who remains always in peace. As such, one should know that there has neither been anything, nor will there be anything. One should be firm in this conviction, and perceive All-pervading Divinity everywhere.

ROSE-BLOSSOM XVII

This world of ours, which appears like a vast ocean due to ignorance, will, if looked into with an eye of spiritual knowledge, dwindle into a mere flimsy thought. It is with the birth of commotion that the world appears to us and with the death or disappearance of this commotion, no trace of this world will be left. It is, therefore, proper that one should devise every means to get rid of this commotion; and in order to achieve this objective, one should contemplate seriously on this. Where does that commotion of the mind come from, and how does it function, and what

does it depend upon, and how does it dissipate itself? And finally, who is the witness of all these aspects? And when it is established through steadfastness and perfect spiritual knowledge that this disposition of the mind is born out of own myself, and is sustained because of 'me' and will get merged in 'me' and I am the witness of these three positions, it would be height of folly to run after this disposition of mind. This disposition of the mind is like a wave and *Atman* is Ocean. The ocean is not worried about the appearance or disappearance of wave. It is due to the force of the wind that the ocean is lashed into fury and gives rise to wave; as otherwise, there has been no difference whatsoever in the real position of the ocean. In the same way, owing to this disposition there is no difference in the Soul, and it is due to ignorance that hundreds of superstitious ideas are born in us. But when this conviction is firmly established that I am the ideal spectator of all these, namely the mind, the thought, intelligence, egoism, states of wakefulness, dream and dead sleep and all the faculties, and no blame attaches to me owing to their good or evil deeds, and I am the One, the Unique, and beyond all praise, and free from this or that, and perfectly selfcontained, it is then that nothing can shake me in any position, and I remain stable, unmoved, and perfectly

balanced owing to the development of this consciousness. Thus it is proper that with this self-consciousness (Self knowledge), one should remain self-contained and firmly established within one's own self; and without this true spiritual knowledge there is no other way of avoiding this unnecessary trouble. Thus to engage one's self in investigation of this pure, immaculate Divinity, all the secret mysteries become fully unravelled. But perfect greatness is attained when one thoroughly assimilates the words of wisdom as delineated in the sacred books and does not consider any other object worthy of one's adoration.

ROSE-BLOSSOM XVIII

The inner peace is a marvelous gift, the attainment of which depends on two factors:

(1) The company of the saints, and (2) sharp intelligence and humility. The words of the saints are the company of the saints; and to act according to their words (teachings) with a firm conviction, and practise them in one's life, is called keen intelligence and humility. The desire to enjoy the pleasures of the world, and greed for unreal things, are due to the absence of knowledge of God. Just as to consider a shell as a piece of silver

and to believe it so, is total ignorance; so the imperfect knowledge of *Sat, Chit, Anand* (Divinity) means to fall in the fire of name and shape (*Nam, Roop*) and be a victim to superstition and false beliefs. It has been seen after close investigation that all this tussle is due to the disposition of the mind; and the same disposition of the mind has diversified itself in name and shape and entered the various names and shapes of that Unknowable and Unseeable Divinity. But if we drop the name and the shape even for a moment, we shall perceive one Unique, Faultless Power (*Chaitan*), which is there since eternity, without end, and which is also the beginning and end of all names and shapes. Thus one should consider, what is it that remains when the disposition of the mind has not raised its head, and what remains when the disposition of the mind has disappeared. One should take that Divinity as one's own self and get firmly established in it. When the sun of thought rises from the east of the heart, the heat of the name and the shape spreads in all the directions; and when the sun of thought sets in the forgetfulness of the west, the heat of the name and the shape also disappear. Therefore, one should be witness to one's own inner self, and remain aloof from it, which is the means to peace and tranquillity. The mind is such a subtle force that

one cannot depend on it even to the slightest extent. At one moment you find it enjoying the pleasures of the seventh heaven; at another moment you find it drowned deep into the ocean below. It is, therefore, better to keep a strict watch over such a mind which means that one should not be unconscious even for a moment of his Eternal Self; and the moment one becomes unconscious of his True self, that very moment this devil of mind makes itself manifest. Mind is compared to a coal which cannot be turned into white by any amount of application of soap or by any other means, than by putting it in fire, when it discards its black colour and becomes glowing red. In the same way, the mind too cannot give up its old habit except by attaining knowledge of *Atman*. Thus it is then proper that one should remain firmly established within one's own self while eating, drinking, rising, sitting, etc., which alone is the source of Peace and abode of Eternal Bliss. Nothing has happened excepting this; nor does anything else happen or take place. The moment the mind raises its head, it should be controlled at once, and should not be allowed to spread its evil influence. Through careful thinking, the mind should not be given an opportunity to mix up with the senses even for a moment, because the moment both come together, they

will overwhelm the Soul and make it function as they desire. The world exists only in name, and all the names are mere sound, and all the sounds whether good or bad, are the disposition of mind, and to forget them all, and to lead a peaceful life, is called Salvation.

ROSE-BLOSSOM XIX

Just ascertain who is there in both the worlds? 'I am there completely established with my ownself'.

Couplet. "We are the branch of a tree, which is loaded with the fruit of oneness; and every passerby throws stone at us; we are the least bothered about it."

Maya and Brahman, apparently two, are one in essence; they are two names of one substance; the same substance, owing to diversity, is called Maya, and due to oneness, it is called Brahman. Just as the sun and the sunshine are the same thing; but owing to the intervention of land, walls, trees, etc. the sunshine appears to be different from the Sun. But really speaking it is not so. In the same way, whatever we perceive is all Brahman. Except Brahman, whatever else appears is like children born to a barren woman

(non-existent).

“God is the Soul of the universe, and the whole universe is like His body and the various gods are the senses of that body?”

“The stars, the elements and the four kinds of creation, namely, *Andoj*, *Jeraj*, *Setaj* and *Utabhuj* are the visible limbs of that body. That is the only oneness; the rest is false and fictitious.”

The rust of diversity has accumulated on the mirror of oneness to such an extent, that it has ceased to reflect; as such, one cannot see his face in it. It is only when the mirror is cleansed with the sand of the knowledge of oneness, that the original brightness will be restored to it. Owing to the dirt of greed, inordinate desire and attachment which has gathered on the mirror of the mind, the true image cannot be reflected; and there is no other curtain on it, save the curtain of false thinking; and this false thinking is nothing but name and form. So if this curtain of *Nam*, *Roop* is removed, there will neither be this world, nor will there lie any trace of diversity (duality). It is only due to the projection of thought in different objects that it becomes distracted. But when the self-same thought retires into the chamber of inner self, and takes a dip in the ocean of *Sat Saroop*, it forgets itself completely and remains

merged in *Sat Saroop*, and gathers pearls of concentration of peace. Thus, as far as possible, the thought of the mind should be perverted from going out to diversity and be firmly established in Pure Divinity, which is a position without blemish and where there is no trace of anything else, save *Sat Chit Anand* (the True, the Good and the Beautiful).

There can be no peace or calm, when the mind is distracted; but there is perfect bliss in contemplation with concentration; and the concentration of thought will be achieved only when one considers oneself perfect, All-pervading, and supreme Divinity (*Sat Chit Anand Saroop*) and keeps oneself away from all physical connections, and also from worldly attachments and detached from *Nam Roop*. These physical connections and belief in *Nam Roop* constitute a potent cause of these external shackles. The world comes into existence owing to uprise of thought in Divine Being; and when that thought is removed, where can that world be? All this is due to false thinking, which can be removed by pure wisdom (supreme knowledge) or perfect understanding. To regard this world as the water of mirage and not to run after it and not to turn the mind to its pleasures, is to enjoy perfect salvation during one's life-time. One should not feel happy or unhappy in any state

of dream, specially when all conditions or states are in reality due to false thinking, and no state of dream is either true or false; rather it is absolutely nothing. So when such is the case, we should neither gloat over, nor feel sorry, in any condition. One should remain perfectly calm and balanced, firmly established in his own Divine form. Existence of desire is the only point of difference between Jeeva and Brahman; and it is due to the existence of this desire that Jeeva has fallen down from the status of Brahman. So the man has, once again, to overcome desire, and then attain the position of Pure Divinity or Brahman. To comprehend this and to be firm and steadfast in the acquisition of this supreme knowledge, is our supreme duty (*dharma*). And this body itself is the means of acquisition of this pure knowledge. And there can be no reliance on this body. Therefore it is advisable to acquire this knowledge as soon as possible and through it achieve this highest position, namely Brahman.

ROSE-BLOSSOM XX

Q. How can one attain Eternal peace after the eradication of superstitions from the mind?

Ans. One should, first of all, understand what is meant by Eternal Peace? Perennial Happiness

is called Eternal Peace, which, in fact, is the essential nature of *Atman*. *Atman* is always firmly established in its own Essential Nature (*Sat Chit Anand*). Nothing, such as time, place, or causation, can bring about any change in the Essential Nature of *Atman*. But owing to Maya (Illusion) and due to the desire for diversity, a change has developed in *Sat Chit Anand*. And this Maya by itself is nothing; it has no power to overshadow *Atman*; rather, this Maya is also dependent on *Atman* and overshadows *Atman*. Just as moss gathers over the surface of water and conceals the very water itself; or as darkness emanates from space enclosed by walls and renders the house dark; in the same way, Maya also arises from *Atman* and covers up *Atman*; as such, Maya, ignorance and absence of true knowledge, are names of one and the same thing. Absence of knowledge exists in the inner self, and *Mann*, *Chit*, *Budh*, *Ahankar* (mind, thought, intelligence and egoism) constitute the Inner self. So long as the Inner self is full of ignorance, and this very ignorance itself is nothing but useless thoughts and notions, the clear reflection of supreme knowledge cannot

fall in it; because the reflection of *Chaitan* (Divinity) falling in ignorance is called *Jeeva*. And this *Jeeva-spirit* will disappear only when ignorance disappears. Ignorance can only be removed with the help of pure wisdom (true knowledge). Thus when self-realization and consciousness of man's true self dawn upon him, the dirt of ignorance will be removed and the bright light of Eternal Divinity will be reflected in him; rather it will lead to full Self-realization. And when he becomes fully conscious of this being, *Sat Chit Anand*, he attains everlasting Peace. So there is nothing else to prevent him except ignorance, because the soul is always eternally present and True, and the world is false and non-existent. It is only due to ignorance that the Soul is alienated from us, and the world appears to be real, and when this ignorance is for once removed, no doubt or superstitions will be left; and when these false notions are removed, Eternal Bliss will follow.

Illustration : Just as owing to false thinking, fear overtakes the mind, when one mistakes a piece of rope for a snake; and that fear can only be removed by recognizing the piece of rope, as a piece of rope. Although neither in the beginning

nor at the end, there ever has been a snake in the piece of rope; only in the middle, owing to the ignorance or false thinking, the piece of rope was mistaken for a snake; in other words, mistaking one thing for the other, which never existed at any time (in the past, the present and the future), one experiences lot of trouble, owing to that superstitious belief; but when the real nature of the rope is known, the fear of the snake or the snake, both disappear, and perfect peace is restored. In the same way, owing to the absence of knowledge or ignorance about the Soul, this world appears as real to us, and along with that, hundreds of superstitious ideas such as, birth and death, virtue and sin, before and after, more and less, come into existence; but when full knowledge about Soul dawns, the world which never existed at any time, disappears.

After all, what is this world?

Nothing else but an imaginary curtain; as such, when that imaginary curtain is raised, in other words, when the doubts and superstitions are removed from the inner self, perfect peace or bliss is achieved. It is thus clear that the achievement of perfect peace depends on the removal of superstitious ideas from the inner-self.

ROSE-BLOSSOM XXI

Consider yourself as witness and Eternal Divinity, which remains before the rising of thought and setting of the thought, and firmly believe yourself as *Atman*, which is there even before the thought reaches and exists there.

Running after the thought one experiences pain or pleasure, liberation or bondage; but to remain as witness of the thought, is to be free from all false and fictitious ideas. To be attached to the functions of inner and outer senses in the body is the cause of ignorance and entanglement. To be free from false thinking and imaginary ideas by means of spiritual knowledge, and to regard that "Unknowable", and "Unseeable" free from any distraction, action or thought and to remain self-contained and firmly established within one's own self, is the only means of achieving perfect peace and emancipation. There is no other means of salvation or emancipation excepting to regard as unreal all the show of appearances and functions of the body, etc. Whichever defects and blemishes attach themselves to the body, will remain in it till the end. The senses and the innerself are occupied in their respective functions.

There isn't any physical body; nor will there be

any, which is free from liabilities attached to it, with this difference only that in some there is excess of *Sato Gunna*, and in some there is excess of *Rajo Gunna*, which means excess of cleverness and skill in worldly affairs, and in some there is *Tammo Gunna*, which means ignorance, that becomes the cause of distress. Those who have larger share of *Sato Gunna*, remain free from worldly calamities and end the journey of their life peacefully; in other words, they remain balanced, calm and tranquil at the changes that this body is subject to, and in the vicissitudes of life under all circumstances, with the help of true or spiritual wisdom. Even though they live in this earthly mould, they remain above the action and defects of the body. Those in whom there is excess of *Rajo* and *Tammo Gunnas*, they suffer from the pains of birth and death, and even in their life, they are not free from the sorrows and sufferings. Thus it is proper for the man to acquire good qualities at all times and act in accordance with the rules and regulations of *Sato Gunna*, and sever his connections with this unreal world; and when he spends considerable time in this occupation (constant study), he will be free from this false and fictitious bondage and attain self-realisation, and finally even be above and beyond the *Gunnas*. Thus when such is the case that no

one can be free from the physical connections even for a moment, it is proper for the seeker of truth to exercise self-control and austerity in this unreal world, because at no time can one be free from the physical connections in all the three states, viz. wakefulness, dream and dead sleep; and excepting by severing these physical conditions, one cannot achieve that highest Divine status. Therefore one should start thinking seriously; after deeply concentrating one's mind on this, that the Soul (*Atman*) is under no condition connected with the body, the three states — wakefulness, dream and dead sleep — repeat themselves frequently, and "I am the ideal spectator of all the three states, as such, there can be no connection between Myself and the body." So when one considers oneself as aloof or detached from the functions of the body, one will be free from the actions of the body and their consequences. And when one reaches that stage, will one remain balanced in pain and pleasure, good and evil, vice and virtue. When one sees all states alike, one will transcend wakefulness, dream and dead sleep and land in the highest stage, namely *Turiya* (transcendentalism); in other words, the man will attain self-realization and remain firmly rooted in Himself (Divine state).

ROSE-BLOSSOM XXII

Mind is so subtle that it becomes one with any thing to which it becomes inclined. All the affairs of the world are conducted with the help of the mind. If the mind is not inclined, nothing can be accomplished. What are those things which could be named and thought of? Nothing else except the inclination of the mind; that is to say, the thought passing through the eyes, assumes various names and shapes and is seen through these names. All things are made up of five elements, and the knowledge of these elements is acquired through that thought (or the inclination of the mind). So it is like this: the inclination of the Inner self, combining with Divine Power (*Chaitan*), passes through eyes, and mixes with the objects. Now the Divine Power (*Chaitan*) is the Illuminator or Giver of the light, and the inclination of the thought is the remover of the ignorance of that object; that is to say, the thought (mind), combining with Divine Power, mixes and becomes one with the object which itself is associated with the Divine Power. The Divine Power is one and unique and its oneness is self-evident. Mind is the subtle part of the elements, and body is the concrete part of the elements. So the subtle part, combining with the concrete part, comes to know

of its concreteness. It is only in this condition one acquires the knowledge of an object. Then what happens is this : there is unity of Divine Power with Divine Power, or the thought becomes transformed in the shape of the body and assumes name and form. Thus it is proved in both cases that this thought by itself is nothing, and it is felt because of ignorance. Just as this thought running into outer direction manifests the entire panorama and displays hundreds of bodies and shapes, so if it is turned inside, it can be one with God and be merged in perfect Bliss. It is, therefore, proper that this subtle power be turned away from outer objects, and directed towards attainment of spiritual knowledge. Again it is a fact that the reflection of the innerself, which falls in the shape of the sound on the ears or whatever is perceptible through the eyes, in the shape of seeing, or whatever is tasted through the palate, in the shape of taste, or whatever is smelt through the nose, in the shape of smelling, or whatever is touched through the skin, in the shape of touch — all this is comprehended through the inclination of the mind; as if the inclination of mind assumes their shapes and becomes one with them and there is always close interconnection between the five senses and the inclination of the mind, for this reason that without mutual co-operation they

cannot function. It is, therefore, a matter for consideration that it is very difficult to control an object which has five outlets, and they are charged with different tasks. Therefore if you like to improve it by keeping it away from their company, you should withdraw this thought (inclination of the mind) from outer objects and keep it occupied with or concentrated on spiritual thoughts. The study of oneness should be so firm and deep that when the mind becomes inclined to go out through the eyes, it should see nothing but Faultless Divine Form; and whichever sound is heard through the ears, it should be regarded as the hymn of Divine Oneness, and remain firmly self-contained; and which ever taste comes through the palate and the joy that accrues from it, should be regarded as one's own happiness — because soul is the mine of the taste of Happiness, and there is no taste in anything else. And whichever smell, whether good or bad, comes through the nose, both should be regarded as pure consciousness or knowledge, and one should remain calm and tranquil, and whichever is felt through the senses of touch, i.e. the skin, whether hot or cold, hard or soft, one should regard oneself as an Ideal spectator, and should not feel perturbed. So this study is confirmed and completed by three ways - (1) Pure knowledge (Spiritual), i.e.

realisation of one's own self, (2) *Manno-Naas*, controlling the mind, (3) *Vasna Khai*, i.e. killing the desire.

Pure knowledge consists in the power of distinguishing between right and wrong, and thus obtaining perfect knowledge of one's own self and to consider *Atman* as detached from concrete, subtle and causal bodies and the states of wakefulness, dream and dead sleep, and to consider that *Atman* as Pure Divinity, Pure Consciousness, and Supreme Power, and consider one's self as that *Atman*, as one's and *Atman* own self — that is called Pure (spiritual) knowledge.

Manno Naas means keeping the mind away from the enjoyment of pleasures of the senses; in other words, to remain as ideal spectator (witness) of, and to consider the senses and vices of the mind as trivial and destructible.

Vasna Khai means killing of the desires. These desires are of three kinds, viz. (1) *Lok Vasna*, (2) *Shastra Vasna*, (3) *Deh Vasna*.

Lok Vasna means the desire for praise by all the people and no maligning by any body, and this idea is altogether raw, as the realisation of this desire is next to impossible in this false and fictitious world, so one should keep oneself away from such an absurd desire.

Shastra Vasna means to read and study all the

books and to impress the people by means of arguments with the knowledge of those books, and to be considered by the people as a very learned pundit by discoursing and interpreting the shastras (sacred books) with a loud voice.

As such all these desires are extremely difficult and unreliable, because the span of man's life is so small that even if he were to devote his entire life to the study of books, he will not be able to complete them. What then is the good of wasting one's life in this vain thought? And even then the desire will remain unfulfilled; that is nothing short of folly. And the idea of making a name in other circles by means of arguments from sacred books, even this is not always possible. Sometimes he becomes successful and sometimes others score a victory over him; and in the latter case, he has to hang down his head in shame. Sometimes it so happens that he forgets the arguments that he has to advance to press his point. He is unable to explain it in a convincing manner; at that time he feels considerably hurt. Therefore one should give up this desire also. Thirdly, to recite from the sacred books and sing in a sweet voice so as to be highly praised, even that is not possible; because man is made up of elements, and there is always change in the elements: if the voice fails, the desire itself will disappear along with it. Thus all

the three kinds of *Shastra Vasna* should be regarded as vain and meaningless, and removed from the heart.

The third kind is *Deh Vasna*, which means to keep the body fit and fat, and providing for it the best type of food and tried tonics - and desire to enjoy the pleasures of the world, and wear fine clothes, and adorn it with the best of perfumes, or to keep it in good condition by providing different kinds of pleasures or to observe fasts to keep it pure, or taking bath and perform pilgrimages - so this idea is also vain and fruitless; because this body is necessarily liable to destruction, and it is foolish to expect to keep it always fit and fat. It has to grow weak owing to some disability some time or the other, and in that condition it would not even desire for food and raiment; nor will it be in a position to enjoy the pleasures of the world; at that time all joy will turn into pain and sorrow. It is proper, therefore, that even that desire should be treated as trivial and worthless, and rooted out from the mind. Again, the body itself is made up of bones, flesh, skin, veins, blood, puss, excreta and urine - to adorn such a body is nothing short of folly. It is, therefore, better to keep away from such a desire. In this way, having freed or liberated the mind from these three kinds of 'desires' and also dissociating it from the enjoyment of

other pleasures, one should always keep oneself concentrated on pure, spiritual knowledge and inclined or disposed to Brahman. In fact to be disposed to Brahman is being Brahman incarnate - that is, it is becoming one with Brahman; and not even in dream will this duality or any trace of duality, which means this world, will appear to him. Therefore, it is proper that the mind should be inclined to *Atman*, and be absorbed in perfect Bliss, which is always constant and changeless. And excepting this, all other desires, and seeking of pleasures and tastes, are false and perishable. Time should not be spent in the company of fools (ignorant people). Human nature is a very strange phenomena, and when this gets settled down in the mind, it is very difficult to drive it out. In the other case, it is through this human nature that one can enjoy Peace and tranquillity in this life; and if we think rightly, it is because of these dispositions that one has become a man; and if he were to abandon dispositions, which are full of involvements, he will become Pure Divinity. Thus it is essential that he should keep a strict control (watch) over his disposition.

ROSE-BLOSSOM XXIII

To turn away even for a moment from that

Absolute Divinity, which is free from all names and qualities, is to fall victim to the calamities of this crooked world; and to remain completely absorbed in that Absolute Divinity is to be free from the hardships of this baseless, fickle world :

(1) Thus it was realised by Khaquani after hundred years that "to be with God for one moment is better than the kingdom or throne of King Solomon."

(2) "Detach yourself from both the worlds, so that you may be able to live with God; because it causes great headache to be attached to the people of the world."

Happiness is defined as the concentration of the thought; and pain and sorrow are caused by the distraction of the thought. Therefore, as far as possible one should keep this airy mind which is capable of flying in a moment from earth to sky, under control, by means of right or balanced thinking; and that right thinking consists in this that one should ever remain the supreme witness or controller of the mind. In other words, one should consider oneself as that substance which is ever True and Permanent, resulting from the condition before the flight of the mind from one place to the other place. One should keep a constant watch and be a witness to the action of the mind, with the result that the same mind which

is our deadly enemy, will be turned into a real friend. For this reason *Mann, Chit, Budh, Ahankar* (mind, thought, intelligence and egoism) which are known by the name of *Antahkaran* (the Inner self), they are from the very beginning lifeless. It is through the power of *Atman* that they jump into action. So if the Soul (*Atman*) becomes self-contained and stable, the mind will become dead as the stone. Thus it is proper for you to remain firmly established within yourself; your dispositions are your 'Divine Form' and all denominations such as, Self, Illuminator, Pure Spiritual Knowledge, Universal Ideal Spectator, the beginning and the end of all thoughtful considerations - *Sat Chit Anand*, Inviolable, Formless, Brahman, changeless, perfect, and selfcontained - all these constitute the qualities of your own self; as such they form essential part of your self. The mind has to be repeatedly convinced of this position; and when this knowledge is firmly rooted in it, and becomes a settled conviction with it, the mind itself becomes the embodiment of Divinity. Just as a piece of iron whether square, long or circular, when thrown into fire, assumes the form of fire, and comes to acquire all the qualities of the burning fire, namely, heat, burning and brightness; but its form whether square, long or circular, remains the same. In the same way, the dispo-

sition of the mind is also like a piece of iron; and 'thought' is its form, and when thrown into the fire of Spiritual knowledge (*Brahman Gyana*), in other words, when it studies deeply the light of Spiritual knowledge, it becomes the very form of Brahman, on account of its association with Brahman (Divinity). In short, it comes to acquire all the three qualities of Brahman - *Sat, Chit, Anand*, the True, the Good, the Beautiful. But its nature, which is nothing but eruption of thought, continues to remain the same. And that very eruption of thought, at the time, assumes the form of Divinity Itself, and the Mind becomes one with Divinity (Brahman). Thus one has repeatedly to turn one's mind to God by means of repeating the name of God, believing in God, and getting firm conviction, which is called absolute and unbreakable trance (*Samadhi*) and that itself is called unspeakable and highest stage. The three states, wakefulness, dream and dead sleep, pertain to the disposition of mind. when the 'disposition' appears in the eyes, that state is called wakefulness; when it comes in the gullet, it is called dream; when it comes in the inner mind, it is called dead sleep; thus these three states exist only in name. The stages, which have been established owing to the functioning of the mind or 'disposition', are termed as the states of wakefulness, dream and dead

sleep. When the mind becomes one with God after deep study of spiritual knowledge, its stages of rise and fall also become divinity oriented. This world is nothing but the commotion of this 'disposition'. The going-out of the disposition is the form of this world: and going-in is called the disappearance of the world. Thus it is proper that the disposition should be turned inside; in other words, Soul-ward and withdraw it from the world. There is another way also to make mind stable; that is to say, to whichever side the mind turns, it should perceive the presence of the Lord (God Almighty); and when God appears in every direction, where else will the mind go? When this study becomes confirmed in the state of wakefulness, its effect will also be apparent in the state of dream. For the speaker of truth it is necessary that he should set his foot on that path, and think repeatedly of his Original Divine Status, and listen to, and study deeply, with concentration, the holy books, and be engaged in the study of the means of concentration of the mind. He should give up indolence and keep endeavour steadily in view.

ROSE-BLOSSOM XXIV

To give up attachment for the body is to obtain

Supreme Bliss. No one has attained that supreme Bliss without giving up attachment.

“Oh who has not given up his attachment for the body, will not derive any benefit from life; real bliss consists in breaking the shackles of the prison, namely attachment for the body.”

“Although the poison of the world can be minimized by the antidote of reason; but the best remedy is to throw away the snake from the hand”.

Explanation : Just as the remedy for the poison of the snake is antidote, in the same way, the remedy for the poison of the world lies in the attainment of spiritual knowledge. Certainly, as long as the body is there, it has got to be maintained by food and water.

It has been said by a wiseman :

“Until that time comes for the body to be buried in the grave, I keep the web of the body weaving by means of food and water.”

But the difference between the man of spiritual knowledge and one devoid of it, is that the former does not believe in anything, even the existence of his body, save God. His attitude, conviction, speech and action are nothing but God only; and the ignorant person believes in the existence of the body only; and excepting the world and its

ephemeral things, his outlook, faith, word and deed are solely confined to the world and its perishable objects. It is, therefore, proper that one should give up attachment for the body and turn to God; and when he becomes the seeker of *Atman*, he will be free from the shackles of the body and will be transformed entirely in *Atman* itself. How strange that *Atman*, which is enthroned within the innermost heart, we should go about in its search in the changes of the external conditions, and go from one place to another. Thus without the realization of the real state of Soul, it would be impossible to realize God. It has been said by a saintly being : "I look for God sometimes in the patched garment of the dervish, and sometimes in the coffin, but He is enthroned in the innermost part of the heart, whereas I am looking for Him in the shirt (the body). He is enshrined in the inner chamber of the heart, but I hold the lamp of my heart on the palm of my hand and seek for Him among the multitude."

So long as the small ray does not merge itself in the sun (the Pure Immaculate Soul), it cannot be free from its smallness; and the drop of water, too, unless it merges itself in the ocean, and realises its real innate form, it has no chance of being free from its narrowness. Thus belief in the body is the cause of bondage and separation; and

to believe oneself as Absolute and Unbounded God, is emancipation and union with Him.

Couplet: "When the particle gets itself merged in the sun, it is like the drop of water getting completely absorbed in water."

It is love alone that enables the drop to become ocean, the small ray to be absorbed in the sun, and the grain to be absorbed in the heap, and converts the lover into the beloved. It is impossible for the two to become one, without love.

"The sword has no more power than to divide one into two, but the sword of love makes two into one." Thus one should harbour love in one's heart and step forward in the path of Truth, so that one may come out from the bottom of the state of wakefulness and establish oneself, in no time, on the top of the state of *Turiya* (the highest stage), i.e. God realization or to become one with God; as excepting that Unknowable, Unbounded and One, Unique Divinity, there has been nothing else; nor will there be anything else. Although this world of intimate variety is boundless and far, far away, yet oneness is fixed in it like the flag; nay, this variety is nothing but unity. Every thing is single and unique; only it comes to be called variety on account of its many-sidedness; as otherwise, it is one and unique. The heap is nothing

but a single grain, and excepting the grain, the heap has no existence.

"The spiritual significance of oneness cannot be changed on account of variety of shapes and forms; multiply from 9×1 to 9×10 , the total will be nine (9). $9 \times 1 = 9$; $9 \times 2 = 18$; $9 \times 3 = 27$; $9 \times 4 = 36$; $9 \times 5 = 45$; $9 \times 6 = 54$; $9 \times 7 = 63$; $9 \times 8 = 72$; $9 \times 9 = 81$; $9 \times 10 = 90$, In the same manner, there is One. Unique Divinity, self-contained and firmly established within itself.

ROSE-BLOSSOM XXV

All the affairs of the world are based on time factor, that is to say, anything conceivable, bearing name and shape (form), is born in time and destroyed in time. The beginning and the end of all is time and anything which is beyond comprehension, and does not bear any name or form, is outside the wheel of time: because that is not only free from the beginning and end, but is the beginning of the time itself and that is All-pervading, and is established as *Atman* (Soul) in all the bodies; rather all the objects, all the names and the forms, are its embodiment, with this difference only that the quality of form which has a name and shape, is liable to change, but the Pure Embodi-

ment is always changeless. Just as it is the same clay which is known in one place as a pitcher and in the other as a pot, so for this reason it is known under two names; but the clay in both remains the same. The pitcher goes on changing; but if we look into it with the eye of wisdom, we shall see that the pitcher itself is nothing but the clay. It is on account of its circular shape and capacity to contain water, that it is called pitcher, and the change in the shape is called as breaking of the pitcher; as otherwise, neither the pot has been formed, nor it has been broken; it is only clay that is selfcontained and firmly established within-itself. In the same way, God is also compared to clay and all the objects of the world are like the pitcher, pot, etc.; their existence cannot be established without the existence of God; it is only due to the variety of shapes and qualities, that the idea of many objects has entered into One, Unique Substance; as otherwise, there is one Unique, Divinity, self-contained and firmly established within Itself. Neither is anything born, nor does anything die. As such, whatever we see or read or write or think is nothing but *Parmatman* (Supreme Divinity). Excepting God, there has been nothing; nor will there be anything. This attitude itself is called emancipation; and to be convinced of this is God-realization. It is therefore neces-

sary that this conviction be consistently held before our eyes. But to keep the world before our eyes, we cannot get Peace and Eternal Bliss. Hence, we should shut our eyes against the world, and turn to God; so that we may achieve perfect Bliss and Peace. The relationship between the world and God is the same as between sunshine and the Sun; to regard both as one is Emancipation.

ROSE-BLOSSOM XXVI

Except oneness, there is nothing else in oneness; all the words and their meanings point to duality in duality. But as it has been said, all things tend towards their origin, and all this show of duality is only oneness (Unity). Unity and diversity exist only in imagination. As such, if we go beyond this, we shall perceive Pure Divinity only. Thus it is established that all names and forms and words and their meanings, which despite the fact that they appear to be of different kinds, are in no way different from pure Divinity and are free from name and form. The exercise of imagination has gone to such an extent that all words, whether good or bad, are connected with this chain of thought; in other words, all arts and sciences are the off-shoots of this thought.

The name of God and its explanation and its realisation are a superior part of that imagination, that is to say, very thought or imagination is Nature, Maya and Shakti. On careful examination of this thought, we shall find that it is divided into two parts - one is thought and the other thoughtlessness or absence of thought. The entire spectacle of name and form is included in thought; and in the absence of thought, there is Divine form. That is to say, that the one and the same thought is known as the *Sansar* (world) in the form of the thought, and as Divine Power (*Parmatman*) in the form of absence of thought. And this presence of thought and the absence of thought are nothing but only thought; and even the word 'thought' cannot be established at this stage, because all the words that are prevalent bear different meanings; and on account of their different dispositions, and the position from which this description is given there is neither controversy nor quarrel. One should remain firm in considering this thought as the very embodiment of Supreme Divinity. The more we try and exert, the more we grow superstitious, and remain disappointed in the fulfilment of our heart's desire. Therefore it is proper that one should realise the existence of One and Unique God, and remain firm in this faith. Mind is such a powerful force that all joy and sorrow depend on

its disposition; and this mind is divided in five dispositions :

(1) *Khaipt*, (2) *Vikhaipt*, (3) *Moondh*, (4) *Nirodh* (5) *Ekagarta* (concentration); their explanation is as follows :

(1) When the mind runs after the vices of their senses, and constantly entertains their thought, in other words, when the mind becomes one with the vices of hearing, touch, form, taste and smell, it is called *Khaipt*; (2) and when the mind sometimes turns to vices, and sometimes turns inward to *Atman*, that condition is called *Vikhaipt*; (3) and when the mind cannot understand any idea of spiritual knowledge and is inclined to sleep and indolence, that is to say, the state in which the mind remains ignorant and is absolutely in sleep, that state is called *Moondh*; (4) To try to keep the mind steady and to prevent it from running in other directions, and to consider it blissful to run to *Atman*, that states is called *Nirodh*; (5) concentration or Deep contemplation is *Ekagarta*; it is that condition of the mind when the mind is completely withdrawn from all directions and becomes stable, and there remains no room for making any effort — this is the really perfect state of Peace and Bliss.

Now it is proper to listen attentively to the way

of accepting and rejecting these five dispositions (states of mind) and attain salvation during one's life time. The two states of mind, viz. *Khaipt* and *Moondh* are to be outright rejected by the seeker of truth; the second one, i.e. *Vikhaipt* is the state of the seeker; the fourth one, i.e. *Nirodh* - the seeker must resort to, in all circumstances; the fifth one viz. deep contemplation (*Ekagarta*) is the result flowing out of these; and with the help of this, the seeker's journey, on the path of Truth, becomes fruitful. It is, therefore, necessary to bear in mind all these five states, and keep a constant watch on one's own self.

ROSE-BLOSSOM XXVII

There are four kinds of spiritual knowledge : (1) knowledge through listening; (2) knowledge through faith; (3) knowledge through conviction; (4) knowledge through realization. Now an illustration is being given in order to bring out the result from the details :

Illustration : The fire is of four kinds : (1) Fire from faggots, (2) fire from lightening, (3) fire helping digestion, (4) all-consuming fire. The fire from faggots lasts as long as you add fuel to it. This fire will get extinguished, if you cease to add

fuel to it. So is the spiritual knowledge through listening. As long as you sit at the feet of the Master, keep listening to his teachings, so long will the fire of spiritual knowledge remain alive in your heart; but the moment you separate yourself from the Master, the fire of spiritual knowledge will get extinguished by the wind of forgetfulness; this is called spiritual knowledge through listening. From this one derives the pleasure of listening only or some acquaintance with the spiritual knowledge. The second is fire from lightning : and this fire remains sometimes concealed in the clouds, and sometimes bursts out; but it is there always. Similarly, a person who sits in the corner and meditates on the words of wisdom, which he heard, and repeats this performance in order to attain the stage of realization, acquires spiritual knowledge through faith. This knowledge, always, remains in the heart; but sometimes sparkles out and sometimes gets lost in the mundane affairs and is forgotten; but recovers that very moment and displays its sparkle : and the benefit that one derives from this is that all the superstitious beliefs regarding Vedas - and regarding the oneness of *Jeeva* and *Brahman* prevalent in the world get obliterated.

The third kind is the fire helping digestion and in this are mixed two kinds of fire; one is that fire

which helps the digestion of food and water in the stomach of the man; and the other one which dries up the excess of water in the sea, and keeps it confined within its limits. As such, the function of both the fires is to absorb within themselves things from outside. So is the knowledge through conviction; in other words, the knowledge of spiritual unity (oneness of God) increases to such an extent, that it completely burns up all thoughts of vices of the world in the fire of pure, Spiritual knowledge and gets firmly established within and self-contained. That is to say, that the mind gets completely absorbed in the Divine Unity and becomes one with it, with this object that whatever has been acquired through spiritual knowledge by faith, gets confirmed and treasured up through the spiritual knowledge by conviction. The advantage of this is that if sometimes one got confirmed in the spiritual knowledge, and sometimes one entertained doubts - all this is removed once for all. The fourth one is all-consuming fire. This fire having consumed this and the other world, remains. Similarly, the knowledge of self-realization removes all superstitious beliefs regarding three bodies - gross, subtle and causal, three states - states of wakefulness, dream and dead sleep, *Visva*, *Tejas*, *Prag*, *Jeeva*, *Vairat*, *Sutra Atman*, *Ishwar*, etc. and remains only as an

embodiment of spiritual knowledge. The knowledge in which there is no room for the knower, the known and the knowledge, neither 'you' nor 'I', neither 'this' nor 'that'; only One, Unique, devoid of dualism, without blemish, Pure Divinity, self-absorbed and contained within. The seeker of Truth, having attained this stage, remains in Peace and eternal Bliss.

It is, therefore, proper that one should bear in mind these four kinds of spiritual knowledge and practise self-examination or look within and find out the stage he is in, and try to attain a higher stage; because the ocean of this spiritual knowledge is so deep and fathomless, that several persons have dived in it to find its depth; but strange to say that having washed their hands of their life in its search, they have remained speechless and lifeless, in spite of life, and lost themselves completely.

Masnavi : (1) God is omnipresent, and it is futile to go in His quest; (2) Tear the veil of name and shape, and behold the ubiquitousness of Divinity; (3) I am God, that Absolute God; rather these words, by themselves, create a sense of separateness; (4) When I walked to this path and came to know who I am, I myself do not know what I am and who I am; (5) If I say 'I am God', whose service am I, then, engaged in? (6) These

two words are meant only to bring out the distinction between them, but I am that Pure Divinity, free from 'why' and 'wherefore' and also above these; (7) know that there is only one Unique light both within and without, free from oneness or duality and this or that; (8) this the Divine light and behold it, you sensible one ! Open the eye of bewilderment and close your lips.

ROSE-BLOSSOM XXVIII

That Absolute Divinity which is all pervasive, rather which is all in all, peeps out of the window of oneness, being adorned with different names and shapes, sports itself in the market of infinite variety - as rose in one place, and thorn in the other; light in one place, and fire in the other; forest in one place, rose-garden in the other; vast place in one place, and bazar in the other; beloved in one place and spectacle in the other; bargain in one place, and buyer at the other; light in one place, darkness in the other; seen in one place and seer in the other; intoxicated in one place, sober in the other; foe in one place, and friend in the other; garment in one place and turban in the other; desirous in one place, sore in the other; poor in one place, and rich at the other; shameless in one place and modest in the other, infidel in one

place, faithful at the other; subject at one place, crowned monarch at the other; slave in one place and master in the other; infamous at one place, famous at the other; soil at one place, forest in the other; mountain at one place, wall in the other; straight at one place, crooked in the other; dry in one place, fruitful at the other; pleasant at one place, evil doer at the other; hidden in one place, manifest at the other; drop of water in one place, spring of water at the other; ray in one place, the refulgent sun at the other; leaf at one place, fruit at the other; healthy in one place, sick in the other; thread in one place, wire in the other; jasmine in one place, rosebud at the other; tulip at one place, meadow of flowers at the other; silence in one place, speech at the other.

Ghazal I

(1) The splendour of the Beloved is manifest in every direction; remove the physical veil, and behold the Pure Divinity.

(2) Should you desire union with the Beloved, you shall have to seek the company of those who have attained union with the Beloved; because they are experts in the field of this knowledge.

(3) Set aside the veil of dualism and see the presence of the Beloved everywhere. Divinity is apparent in the physical world and the physical

world is embodied in Divinity.

(4) In the spectacle of this world every person is alike; in the magic house of Diversity, this is called Divinity.

(5) Do not consider yourself as a bondman; because the bondman is full of defects; God likes not any other kindred except one who belongs to his universal creed of oneness.

(6) Remove the veil of superstitions from your heart, and see the most resplendant Divinity from head to foot.

(7) Forget this false notion of 'where you come from', and 'where you go'; it is this false notion that has brought us in the prison - house of 'come' and 'go'.

(8) There is no trace of separation in Godhead (Divinity); separation exists only in duality.

(9) Where *Nirguna* or *Nirakar* and *Sirguna* or *Sakar* have no place at all, egoism raises the cloud of dust of the body in It.

(10) The idea of 'mine' and 'thine' does not exist in this Absolute Divinity; ignorance brings about imprisonment of the Soul and shows itself in a variety of colours.

(11) For God's sake do not look at the world even by mistake; for this mischievous world has brought on our heads thousands of calamities.

(12) When you remove internal and external arrogance from your heart, there will not remain either the fear of death or the desire of life in your heart.

(13) The moment the Cup-bearer (*Saqi-Sat Guru*) graciously gave the cup of the wine of unity, that very moment this variety came into sight as Pure Unity.

(14) The veil of false notions has been removed to such an extent from the eyes of my heart, that now one Divine Unity appears in all the four directions.

Fard-Ascention which Prophet Mohamad experienced at night in sleep in heaven and in the chair, that very high stage is enjoyed by us on earth, during day time, at all hours.

Ghazal II

(1) I am that unique Divinity, Absolute and Boundless, to comprehend which all wisdom is reduced to the position of foolish child.

(2) By some I am called '*Khuda*' and by others '*Bhagwan*'; that, however, makes no difference to me, as every denomination befits me, and every name is worthy of me.

(3) Some worship me in a *Mandir*, others in the *Masjid*, still others in the Church, but to me all the

three, *the Mandir, the Masjid, the Church* are alike.

(4) Some believe in my physical form; others regard me Absolute and Formless; some regard me as Creator; other look at me as man.

(5) There is no question of oneness or duality in my existence, as there never was any save 'Myself'; nor will there be any; nor is there any; and this is the Absolute Mystery, the secret knowledge, known only to sages.

ROSE-BLOSSOM XXIX

Q. What is God? What is Soul? Two objections arise if the soul, after the death of the body, be compared to the reflection of the sun in the pot of water; first, the soul does not appear to be coming and going; secondly the sun stands before us and can be seen by us : what is the reason that essence of the Soul is not so bright, nor could it be seen like the sun?

Ans. That Essential Divinity which is free from the idea of beginning and the end, the creator and the creature, only *Sat Chit Anand*, beyond all imaginations, all in all, has been named as *Parmatman* for the

purpose of instruction and convenience by the ancient Masters and saintly beings; and that Divinity (Divine Power) which dwells in the body, and gives strength to both internal and external senses, making it fit for function, is called the soul (*Ruha* or *Atman* or *Jan*). The soul goes nowhere when the body becomes defunct. Just as the vacuum in the pitcher goes nowhere, when the pitcher is broken; so also the Soul goes nowhere with the death of the body, because God is all-pervasive and permeates through and through. In other words, there can be no limitation in Him, either from outside or inside, above or below, left or right, coming or going. It is only due to the body that such considerations arise: so the body is the embodiment of God, like the painting on the wall. If, however, some people were to argue that the Soul cannot be seen, the answer to the argument is that just as the eyes cannot see the pupils, in the same way when the Soul is all in all in itself, who is to see, whom to see and what to see? Seeing connotes duality. What we see is all due to ignorance. We have never seen our face, without the help of the mirror; and when this is

so in the material things, how can one see esoteric things which do not admit of the eye and form?

The shadow of the sun is reflected only in a pot full of water; pour out water and the shadow disappears; even that, too appears owing to false thinking. As otherwise in the sun itself there never was any shadow; nor is it there now; nor will it be there, in future. The water by its clarity has produced the shadow; as otherwise, that shadow is neither born nor destroyed; neither has it come from any place, nor will it go to any place: and even this illustration is being given for the purpose of removing of all doubts in the unity of the Soul, owing to different bodies; as otherwise to give an explanation regarding the Soul or to give illustration in respect of it, is also out of the question. If one wishes to see the Soul like the sun, that, too, is impossible; because the sun is an extraneous object which can be seen by means of eyes; but the Soul is Self-contained and Independent and the eye is incapable of seeing It. One has to regard the Soul as one's own self; and to be convinced of it, is to perceive the Soul. The form of the Soul is not so different from the Soul itself as the shadow of the sun is different from the sun. The sun stands thousands of miles away from the shadow. But the Soul is that very formless self

itself, which is called *Parmatman* or *Brahman*. It is only due to its connection with the body, that it comes to be called *Atman* (Soul); otherwise it is that Divinity, the bounds of which have not been known till to-day. To believe in its coming and going is only possible, when this Divinity exists in some place and does not exist in the other. But because this Divinity is all-pervasive, therefore neither it comes from anywhere, nor does it go anywhere: and you are that *Atman* Itself. Having missed yourself, where do you expect to see It? The sun, the moon, the stars, the lightening and fire: all derive their lustre from that Supreme Light. The very eyes derive their sight from this light. That self-same Divinity is all-pervasive, functioning as Abyssinian at one place and thief at the other; as fire at one place, and light at the other, permeating all, nay, it is all in-all, everywhere. Seeing with seeing, hearing with hearing, speaking with speaking, knowledge with knowledge, thought with thought, conviction with conviction. Should you desire to see it, you have to act in the light of the above, and be convinced about it; and bring it to the stage of confirmation and Realization. It is due to ignorance that one cannot see the Soul, in comparison to which the sun itself is like the night.

Illustration : A man, named Zaid, came to

believe that he was he-goat, and having come to know about the good qualities of Zaid, he developed a desire to see him. So he started in search of Zaid, going from door to door, and street to street. he asked a person who was known to him 'Brother, let me know where Zaid lives.' That person, on hearing these words from Zaid himself, was surprised and said to him, "You foolishman, what has happened to you? You, being yourself Zaid, have started in search of Zaid?" To this he replied, "Don't speak like that; I am a he-goat. Zaid is extremely well-behaved and good-natured." That person thought to himself that a doubt has entered his mind regarding his own identity (self), as a result of that he has lost sight of himself, and has started in search of himself. So after inquiring about Zaid's appearance or features and other identification marks, he placed a mirror before him, saying, "Look here; are all those marks which you have described, your or of anybody else?" Then he started in believing himself and considered himself as real Zaid. In the same way, owing to ignorance, the Soul (*Atman*) which is ever present in the human heart like the bright sun, and whose rays fall out from the windows of eyes and ears, nose and tongue, cannot be seen. There is no change whatsoever in the Soul (*Atman*) by the death of body.

Even in the dead body the Soul permeates as *Sat, Chit, Anand*. But if some persons were to argue that the body becomes motionless, the answer to this is that motion or movement is due to air, which in itself derives its strength from the Soul and functions as breath in body. Almost all people believe that owing to the going out of the breath, the Soul has gone out of the body; but this is due to want of proper understanding. The Soul is not a corporeal thing. It is just a Power, whose form is only *Sat Chit Anand*, and is omnipresent. Like the ocean, It is firm and self-contained. Countless creatures, both concrete and subtle, like waves and bubbles in that ocean, are born every moment. The earth, the water, the air, the fire, the sky, the sun, the moon, the lightening, the clouds, the hills, the trees, the gods, the beasts, the birds, the ants, etc. are the waves of that Universal (Truth-incarnate) ocean. When such is our condition, whom shall we see, and what is to be seen? All that we have got to do is to realise that egoism of our existence is the cause of separation; remove that cause and know that Truth-embodied Being, and achieve Self-realization and remain contained within ourselves. Existence is another name for belief in dualism; and when this dualism is removed, the rest is all that supreme being, the Divinity personified, Pure Existence.

ROSE-BLOSSOM XXX

“The most wonderful thing that I have witnessed in the affairs of the God-incarnate Beloved is that I have seen deep Ocean in a drop of water..”

That unknowable, Boundless being who is above name and form, having worn the garment of name and form as embodied in *Brahma*, *Ishwar*, Power, the fire, the water, the earth - manifests Himself in four kinds of creations, viz. (1) creation born of egg, (2) born of liver, (3) born from perspiration, (4) sprung from the earth; is known as the universe in all the fourteen worlds, started functioning in a variety of ways, in different bodies as Jeeva and having felt the responsibility of enjoying the fruits of different deeds, and having accepted the theory of transmigration of the soul, loses himself, and keeps himself busy again in His own quest.

Kabat : In order to behold Himself, He became three Gunnas, viz. *Satav*, *Rajas* and *Tamas*, and created this Universe; has manifested Himself as high and low in some, and as prince and pauper in others; in some as servant and in others as Master.

In accordance with his belief in virtue and vice, he becomes the sharer of the fruits thereof; in some places, he becomes the doer of the deeds

(practises devotion), and in others he gains knowledge (self-realization).

He becomes all the three Gunnaṣ and at the same time becomes detached from them; saith Swani Hemraj that He is merged in Himself and is not detached from Himself.

He becomes the air, the sky, the lightening the earth, the egg, and becomes man and woman and brings into existence all this show;

He becomes the sun, the moon, the stars, and the fire, and becomes the thundering clouds and brings about pouring rain;

He becomes the sea fire and keeps the ocean within its limits; He becomes the digestive fire and helps to digest food;

And according to functions, he adopts different forms, and due to the Soul - embodied body, assumes various forms according to the deeds to be performed.

One will come to know after some serious thought that the earth along with its parts and particles, is water-embodied, being the result of water; and water with its parts and particles, owing to the creation of fire is embodiment of fire; and fire, along with its parts and particles, being the product of the air, is air-embodied; and air, along with its parts and particles, being the result of the sky, is sky-embodied; and the sky

being the Universal element, absorbing all concrete elements, is Universally-embodied, and the Universal element, being the result of nescience (ignorance), is the embodiment of ignorance and Maya. Owing to Gunas being more or less, are two parts of the creation — that it to say, pure *Satava Gunna* is *Maya*, and impure *Satav Gunna* is ignorance. Thus both Maya and ignorance, being the result of the creation, are the embodiment of creation; creation is the attribute of God; in other words 'that Divine Power, which combines with creation, comes to be known as *Ishwar* (God) and becomes the Creator. Thus there is endless connection of *Ishwar* with creation (*Prakrit*). Therefore (*Prakrit*) Creation is *Ishwar-roop* (God-embodied). And the notion of *Ishwar* in *Brahman* is as imaginary as the idea of ocean in water. Therefore *Ishwar* is *Brahman-Roop*. Thus it is established that there is only one Unique *Brahman* and this very name '*Brahman*' is also due to certain limitations. And when the cause of comparison does not exist, that form becomes unknowable and unbounded; and I am that unknowable and unbounded. Thus inspite of all names and forms, and different kinds of things and shapes, countless words and beliefs, there is one Unique, self-contained form, well-established within self. As there has been nothing, nor is there

anything, nor will there be anything else, when the seeker of Truth attains that position, he completes the journey of quest and establishes himself on the plank of peace and general Bliss, where the seer, the seen and the sight; the knower, the knowledge, and the known; the student, the studies and the studied; the lover, the love and the beloved; the thinker, the thinking and the thought about; the ignorant, the ignorance and ignorant about; the doer, the deed and the act of doing; one with the form, and one without the form, are all one. Where the eyes cease to see, the ears cease to hear, the tongue ceases to speak, the nose ceases to smell; neither any upsurge of thought, nor any deep thinking, neither superstition nor firm belief, entirely self-contained, without any distinction, neither this nor that, what does one become? It is the removal of duality which is due to ignorance, and to perceive one's own self in the mirror of Oneness and to be thus contained within Self—this stage is called *Brahman*, *Parmeshwar*, *Allah* or *Khuda*; even it is higher than that, where reason and argument do not come in, name and form have no access, only one and Unique, Self-contained and Independent remains. Now, in order to consolidate this position, the seeker of Truth should sit in the corner of solitude, and subsume his egotism in his name; again he should

subsume name in egotism; in other words, he should regard name as imaginary and get over it, and should consider that which exists by virtue of name, as his own self; again he should subsume egotism in *Jeeva* — in short, egotism by itself is nothing; it is only by virtue of *Jeeva* that it manifests its connection with the different members of the body and the senses and the external things. Thus he should regard egotism as false and fictitious and get over it by regarding himself as *Jeeva*. He should then subsume *Jeeva* in Fundamental Divine Power with the reasoning that *Jeeva* by itself is nothing. The reflection of the Divine Power falls in the Inner self; that reflection, alongwith Inner-self, is called *Jeeva*. Thus *Jeeva* is reduced to nothing; and it becomes fundamental Divine Power. In this way, he should get over *Jeeva* also, and should regard himself as Fundamental Divine Power; and this Fundamental Divine Power is one with Brahman, as vacuum of the pitcher with vacuum of the sky. In short, owing to their oneness *Kootasth* is *Brahman*. As *Brahman* is formless, and Perfect, and the Main Support of all, so is *Kootasth* the main support of entire body, senses and the Inner self. It is only due to body that it is called *Kootasth*; as otherwise, there is not the slightest difference between *Brahman* and *Kootasth*. *Kootasth* is made up of

two words - *Koot* and *Asth*. '*Koot*' means the anvil of the blacksmith, and '*Asth*' means Permanent; that is to say permanent, fixed and stable, like the anvil of the blacksmith. In brief, as there is no effect produced on the anvil by the hundreds of blows of the hammer; several things are made and broken on it, but the anvil stands firm and stable; in the same way, inspite of the several blows and strokes of inner-self hammer, and several thoughts and cogitations rise and fall on the *Kootasth* embodied avil but it remains self-contained and without blemish. There is no increase or decrease in it, owing to the existence or non-existence of inner-self. Also, '*Koot*' means supreme intelligence, and '*Asth*' means Foundation, the firm basis of supreme intelligence; that is to say, intelligence etc which exist is the Innerself, are there because of it, and get merged in it. Such a Basic Fundamental Power (*Chaitan*) is always *Kootasth*, Uniform or unvarying and the same under all circumstances, and I am that *Kootasth* embodied Brahman. To be convinced of this, one should be stable and remain in Bliss, without any perturbation; Firm or stable means to remain self-contained; again when the mind gets distracted, one should make it concentrated in the following manner :

First of all one should merge all the senses,

along with their functions, in the mind; because it is due to the tendency of the mind; that the senses, along with their functions, do deeds of various kinds. As such, mind is the ruler of senses. Next, the mind should be merged in intelligence because thoughts arise according to whatever is accepted by intelligence; and an object which is beyond the conviction of intelligence, the thought of that does not occur; thus the mind depends on the intelligence; again intelligence should be merged in egotism. Because when we are first of all actuated by the pride of our existence, we consider it as the existence of another object and put it in the reservoir of belief; thus it is established that the foundation of intelligence rests on egotism. Then egotism has to be merged in *Jeeva*, because egotism is the quality of *Jeeva*. Thus egotism by itself is nothing. So *Jeeva* is the director of all these objects. *Jeeva* is also to be merged in *Ishwar*; because *Jeeva* and *Ishwar* are closely connected as the wave and the ocean. *Jeeva*, by itself, is nothing. *Ishwar*, owing to his connection with the body, is known by the name of *Jeeva*. Thus *Ishwar* is Absolute Truth. *Ishwar* is then to be merged in *Brahman*, because *Ishwar* is closely connected with *Brahman* as ocean with water. In other words, the ocean and the wave are mere fictitious names in water. Therefore, water

is eternal and absolute Truth. In the same way, *Ishwar* and *Jeeva*, the two qualities of universality and limitation, exist only in name and are fictitious.

Only *Brahman* is Self-contained and firmly established within. Thus *Brahman* is the beginning and the end of all; and that *Brahman* am I. In this way, one should be convinced of being *Brahman* and remain *Brahman* embodied; and no other thought should arise, that is called inviolable trance. Thus with constant contemplation, unbreakable trance is achieved; that is to say, without any effort or labour, the state of tranquillity and perpetual peace remains with you; and no doubt will ever arise in your mind; nor will one be affected by any condition of more or less, and will always remain in Eternal Peace and Bliss. It is, therefore, necessary that one should remain Self-contained and firmly established within, by following the above-mentioned methods, and enjoy Peace and Eternal Bliss. Although it makes no diminution in the Eternal Self, even then the difference that exists between the Inner Peace and restlessness, should be steadily borne in mind, and one should always remain calm and tranquil. Perfection the highest stage, Salvation, the stage beyond speech and Union, are its other names.

ROSE-BLOSSOM XXXI

Q. What is the difference between *Jeeva* and *Brahman* ?

Ans. Desire and the absence of desire makes all the difference; that is to say one is *Brahman* owing to the absence of desire, and *Jeeva* owing to the presence of desire. It has been said by Bharthar Hari Maharaja :

“Oh desire ! you have reduced me to the position of *Jeeva* from *Brahman* ! Do you still propose to degrade me further? Do you still intend to reduce me from *Jeeva* to gross State?”

If this *Jeeva* becomes devoid of desire, he becomes *Brahman*. A great saint has observed : “Desire reduces man to the meanest position. Oh man, if you had been without desire, you would have become perfect *Brahman*. ”

A Persian poet has said : “When I abandoned the desire, all my desires were fulfilled; the presence of the desire was the only veil that concealed the face of the Beloved from me.”

Someone else has said : “If you realised what joy there is in killing desire, you would drive it out like a dog from the mosque of your heart.”

The foundation of this desire is egotism. As long as man considers himself as bearing a par-

ticular name from top to bottom, so long his outlook, connection and pleasure will remain upto a certain limit. In other words, he desires to possess a certain thing; he desires to become extraordinarily clever by the acquisition of certain knowledge or science; he desires to achieve a certain position which will lead to his name and fame; he wishes to do such a deed or build a house, by which he becomes a well-known figure; he wishes to get a certain landed property, elephants, horses, cows, buffaloes, etc. In this way, he remains in the prison of egotism, and feels joyous in getting trifling things, and becomes sorry when disappointed, not knowing that his desire will never be fulfilled by getting these material things; rather, it will ever be on the increase from day to day, because this desire is a very secret and subtle object. Worldly goods such as wealth, children, wife, horses, elephants, cows, buffaloes, buildings, lands are all gross objects, can be seen with the eyes. Thus it is extremely difficult to satisfy a subtle and secret thing by acquiring concrete and perceptible things. If the disease is treated by proper remedy, the disease will disappear; but if the remedy applied is wrong, the disease will get worse every day, until one is brought to such a critical condition that life itself would become an intolerable burden. Similarly, if

the disease of desire is not properly treated, and the rulers of moral health are not observed, the disease of desire will become incurable, because *Jeeva*, owing to short sightedness, has become blind, and day and night runs after augmenting his wealth and property, by indulging into business enterprises and getting more and more involved in them. Until this is treated with proper remedy, this fever of immoderate (excessive) desire will never go. Therefore, the best remedy for this is contentment; abstain from striving to acquire material things. When this treatment is continued for a long time, then alone there will be relief from this disease, and spiritual health will be secured. After this he will be completely devoid of desire, and will be unselfish and *Brahman* incarnate. Therefore, it is proper to give up this desire which is the cause of bondage and grief by keeping it contained with the wealth of patience and contentment, and attain the position of perfect freedom and independence. Physical connection, which is the root of desire, and the cause of separation from God, should be removed by renunciation and right thinking; and then one should know one's own self, and start thinking about the difference between *Jeeva* and *Brahman*. It is to be hoped that at that time no difference between *Jeeva* and *Brahman* will be seen and both will

appear as one and the same. It is because of physical connection that it comes to be known as *Jeeva*, and to be free from these bondages is to be *Brahman*. Just as the same water owing to the narrowness of banks is known as the canal; but owing to the largeness of banks is called river; otherwise both the words canal and river are imaginary in water. It is only due to narrowness and broadness that these names are there. Similarly in one and the same *Chaitan* (Divine Power), owing to the limitation of the body, it comes to be called *Jeeva*, and owing to the vastness of the Universe, it comes to be called *Brahman*; but both names are imaginary. As otherwise that Absolute Divine Power is beyond the difference of smallness and completeness, and is constant, unchanging and self-contained, firmly established within self. And even this false notion is due to its connection with the body and considering *Jeeva* as one like us. In fact, this notion does not exist in *Brahman*, because *Brahman* is One and unique; and there is none equal to It; as such, it is absolutely free from all false notions and is self-contained and firmly established within Self. This connection with smallness is so base, that it shows One-without-blemish, with blemish; One without defect, with defect; it sees bondage in salvation, untruth in Truth, imperfect in Perfect, impurity in

purity, non-existence in Existence.

The desire for obtaining material things gets so strong that it becomes almost impossible to satisfy it till the time of death. And it makes *Jeeva* so feeble, narrow, light, weak, covetous and hungry that *Jeeva* forgets himself, his dignity and position, and starts begging from others to grant his requests; for a small gain, he knocks about from door to door; for years exerts himself, day and night, to acquire knowledge of worldly things, and spends his life in learning legal lore; he flatters the higher officers beyond limit, and demeans himself before them and adopts hundreds of ways to win their favour; and in order to please them, he even, sacrifices his own comfort, and acts thoughtlessly at the cost of self-respect; and all this is done with a desire to get some advantage, some gain or a rise in salary and position. But alas ! in the end he becomes disappointed and has to hang down his head in shame and blames his own lot or attributes his disappointment to somebody else; except this, he stands to gain nothing. It is most surprising that inspite of these indignities, he doesn't turn his face away from this filthy world. It is on account of this that he is reduced to the position of *Jeeva*. *Jeeva* is an embodiment of *Brahman*. If he were to realise that it is this connection with the body, that throws him into an ocean of troubles

and becomes the mine of grief and regret, and cause of separation and distance and instrument of bondage and disgrace, the cause of impurity and smallness; it is this that separates him from Pure Divinity; he would try to separate himself from all these by reason of his being called *Jeeva*; as otherwise he is free from all defects and is Perfect *Brahman*, Divine Power. Thus it is necessary to remain away from egoism in order to be *Brahman Swaroop*.

ROSE-BLOSSOM XXXII

Q. What is salvation, and how to achieve it?

Ans. The elimination of all pains and sorrows, and achieving perfect bliss is called salvation; and it is achieved through spiritual knowledge; because ignorance is the root cause of all pains and sorrows; all sorrows arise out of ignorance, and spiritual knowledge is the enemy of ignorance; so with the acquisition of spiritual knowledge, all ignorance disappears; and with the disappearance of ignorance, all the pains and sorrows disappear. Thus the first part of salvation is achieved through the removal of ignorance. God-incarnate *Atman* is one's own self; but due to ignorance one has lost

sight of It. When the spiritual knowledge dawns, *Atman* comes to be believed as one's own self. So it is due to spiritual knowledge that the second part of salvation is achieved. In order, therefore, to achieve salvation, first of all it is necessary to gain spiritual knowledge; and the spiritual knowledge is gained in the following manner :

To begin with, in order to purify the inner-self, it is necessary to perform devotion and unselfish deeds. To do good deeds means to do them without any desire for the fruit; and these are as follows :

Daya (kindness) means to bring happiness to all living creatures by means of physical, mental and monetary service.

Dharam (duty) means acting according to the teachings as embodied in the sacred books, to tread on the path of righteousness, and to know God.

Santokh (contentment) means to be resigned to the will of God in whatever happens, remain calm and quiet, full of gratitude.

Brahmacharj (celebacy - bachelorhood) means to be away from eight kinds of indulgence, i.e. sexual enjoyments : (1) Listening : not to listen to

the talk about any other woman than one's own wife, (2) not to remember her often, (3) not to praise her; (4) not to brood over her, (5) not to talk to her privately, (6) not to be determined to perpetrate the sin, (7) not to try hard in that direction, (8) not to indulge in sexual enjoyment.

Truthful speech means speaking truth. *Asti* means to listen to the words of other party and accepting them as gospel truth; or not to steal. Pure mind means to be good-intentioned. *Arjav* means acting according to the teachings of the sacred books in word, behaviour and conduct, and keep on the path of righteousness. Bath means to keep the body clean and mind free from misdeeds. Charity means to give alms; devotion means to contemplate and concentrate on *Ounkar*, the name of Supreme Divinity. When the purity of mind is effected through the performance of these spiritual exercises, one should concentrate on developing the power of distinguishing right from wrong, practise renunciation, *Samma* (control of mind) and *Damma* (control of senses) and to have firm faith in the words and books of the Master (*Sat Guru*). *Samadhanta* means to act on the words of the Master for which implicit faith has been established. Adorned with these qualities, one should participate in *Sat Sang*; and the words and teachings which prove the world as

unsubstantial, and which prove *Brahman* as Permanent, Eternal and these that establish Oneness of *Jeeva* and *Brahman*, should be firmly borne in mind; then one has to remember them constantly and firmly, believe in them, to sit in solitude, and withdraw himself from all sides, to sift those words, and to concentrate one's mind on the result which accrues from them. In short, one should come to believe firmly in these words, resulting in full Self-realisation. Then he will be convinced that, "I am *Sat Chit Anand*, God incarnate, and the world exists only as waves and bubbles in the ocean." That will mean the sublimation of spiritual knowledge and salvation will be achieved. It is, therefore, proper for the seeker of truth to act according to instructions given above.

The foundation of these spiritual exercises is *Sat Sang*. It is imperative to attend *Sat Sang* regularly. It is from *Sat Sang* that spiritual exercises will emanate, leading to spiritual knowledge; the fruit thereof is Salvation.

ROSE-BLOSSOM XXXIII

- Q. Is all, that we receive, due to destiny, or can one get something more through ef-

fort, without the help of destiny?

Ans. Nothing can be had without destiny, but that destiny cannot be had without effort. Destiny is the destination, and effort is the course of journey. Just as one arrives at the destination after travelling along the path, so also destiny is achieved after making an effort. There is no essential difference between destiny and effort. Destiny is another name for the actions of the past births; and effort is the name of the actions of the present. Thus the difference in destiny and effort is due to the past and present; as otherwise, both of them are the names of action. Destiny is regarded more powerful because the actions which have led to the making of the present body, their fruits have to be enjoyed; nothing more, nothing less. This body, so to speak, is the place for reaping the fruits of the actions and the effect of those actions is seen on the body; in other words, actions are done by the body alone and they have their effect on the body. It is only due to its assumed connection with body that *Jeeva*, believing in the pains and pleasures of the actions, becomes sometimes happy and sometimes unhappy; but if he were to break

the physical shackles by his own effort, *Jeeva* can be emancipated.

ROSE-BLOSSOM XXXIV

Q. All the functions connected with the body are performed through the power of the Soul, *Atman*; nay it is due to the power of the Soul that life is sustained. Again that Soul is, at no time, separated from the body and its power also always remains permanent and stable. Then what is the reason that this body is destroyed? It is clear from this that either the power of Soul (*Atman*) disappears, or *Atman* itself does not remain.

Ans. The power of the Soul has no connection whatever with the birth and death of any objects. This power always remains stable and changeless. It becomes helpful at the time of birth; so also helps destruction, at the time of death. The power of the Soul is neither manifested, nor lost in any objects, which is made up of five elements. Just as the bubble manifests itself in various forms on the surface of the water due to the power of water, or bursts on account of

the same power of water, and is completely lost and transformed into water again. In both the cases, excepting water or the power of water, there can be no other cause of its existence or non-existence. It will be sheer folly, if we were to believe that by the bursting of one bubble, the power of water has disappeared. Because thousands of waves and bubbles, appear and disappear every moment; there is no increase or decrease in water. It remains stable and unchanged. In the same way, the body also, like the bubble in the Soul, through the power of the Soul, assumes various forms and comes to be called the body; or through the same power of the Soul becomes defunct or ceases to function and is lost into oblivion (state of namelessness). In both cases, excepting the Soul or the power of the Soul, no other reason can be assigned for the existence or non-existence of the body; not only that, one can not believe in the existence or non-existence of the Soul, owing to the appearance of different conditions, but if we were to believe in it, it will be quite obvious that the believer has no idea about the Soul.

There are five stages in the development of the

body : (1) conception, (2) childhood, (3) youth (4) old age, (5) death; and all these five stages come and go by the power of the Soul. The Soul has neither love nor hatred for any of these stages; whether the body remains or does not remain, the Soul remains Pure, Immaculate and constant. The Soul has no connection whatsoever with the existence or the non-existence of the body. The body is born, and it is bound to die; but the Soul is neither born nor will it die. Just as the bubbles in the ocean rise and subside, in the same way the body like the bubble rises and falls in the ocean of the Soul; and the entire functioning is due to the power derived from the Soul and also due to that power that they disappear and die out; and one enjoys supreme bliss by such soul-realization which cannot be destroyed at any state. Nay, it remains constant in all circumstances. And if we think deeply, we shall find that even body does not die; the body is made up of five concrete elements and it is these same five elements are seen to be functioning in it. Ignorant people have come to believe that the body dies at the time *Jeeva* is not functioning, and lives at the time when *Jeeva* is functioning. The body does not in fact die; it only changes its form; and by changing its form, there has been no addition or subtraction in its makeup: it is the external form that has

undergone the change; and about this change the ignorant person draws his own conclusions, which are all due entirely to his belief; and otherwise, this Essential Substance is always constant. Even if we were to weigh it, there will be no diminution in its weight; that being so, how can we say that the Essential Substance has been destroyed? Then, how is it that we do not regard the trees and other concrete objects as dead and destroyed? Why do we entertain the superstitious belief that the power of the Soul has flown out of the body? This is entirely a false notion. If the body had remained free from the taint of birth, it would also have remained free from the blot of death: but because this body is born, it is, therefore, subject to death. But the Soul was already there before its birth, and will remain even after its death. As the body exists before the garment, and hundreds of garments get torn and worn out, but the body remains as before; so the Soul suffers no loss by the birth or death of the body. The Soul is without a form, Pure Essence, *Sat Chit Anand*, and is All-Prevading. The body is born and is destroyed also, and it will remain like that; and on this account no blemish attaches to the essential nature of the Soul. But if it is argued that at the time of death *Jeeva Atman* goes out of the body, there will arise from this number of question-answers,

doubts and criticisms: (1) There are some people who believe that the Soul undergoes transmigration in order to enjoy the fruits of good and evil actions; in other words, it passes from one body to another, experiences pain and pleasure, according to its actions; (2) There are others who believe that the Souls after death assemble at one place, and then on the day of judgment they enter into their respective bodies, and render an account of their actions before God, and become eligible for heaven or hell accordingly ; (3) There are people who believe that there is no life after death; whatever there is, it is here, in the present life. One performs the actions here and enjoys their fruit, and there will be no punishment or reward hereafter; (4) There is another section of people who believe that there is nothing like Soul; the fire which helps the digestion in the body is the Soul; they do not at all believe in transmigration of the soul; (5) There are, again, others who believe that the Soul is the essence of all the elements, and it always exists in the elements; it goes nowhere; (6) Still there are others, who do not believe in the Soul at all.

This being so, it is very difficult to say whose view is right and whose wrong and decide the merits and demerits of each case. It is, therefore, that the professors, the believers and the knowers

and the seers of truth, have come to this conclusion that the Soul is that incarnation whose knowledge, except knowledgelessness, nobody has been able to get till to-day; and therefore they have regarded it as pure God-incarnate, above birth and death, sin and virtue; and whatever blemish we attach to the Soul, is due to its connection with the body; as otherwise, the Soul is Truth-incarnate and Pure Divinity. The difference between the knower of truth, and one who is ignorant of truth is this that the former, inspite of his connection with the body and its attendant evils such as, good and evil, birth and death, hunger and thirst, heat and cold, regards himself as aloof and above these, with the help of his pure wisdom, and remains stable, firm and constant; but the latter thinks himself to be ill or well, subject to birth and death, etc; and on this account feels distressed due to physical ills and undergoes all pain and torture. Again, owing to his unawareness of his Divine nature, he has come to believe firmly that he has to render an account of his actions in the end; and owing to this belief, he looks at things from this angle, because the root of worldly affairs lies in thought and conviction. Thus it is established that out of these views, the view of the seers (knowers of Truth) is correct, and is the giver of salvation. It is, therefore,

proper that all these superstitious beliefs which have crept into the mind in respect of the birth and death of the soul, should be obliterated from the tablet of mind, through the perfect understanding of true knowledge as detailed above; and one should come to believe firmly that the Soul is Pure and immaculate and Perfect, free from birth and death, without form and without name, only *Sat Chit Anand*, Self-contained and firmly established within, and the body is destructible; nay, it is perishable at all times, and there can be no change in the Soul, owing to any conditions in the body.

ROSE-BLOSSOM XXXV

Q. We are created by God, so that we know Him. It was, therefore, proper that this purpose should have been served. But how is it that God who has created us for this purpose, should have put obstacles in the way of acquiring His complete knowledge?

Ans. Indeed, we are all created by God, and our first and foremost duty is to know Him. But God has nothing to do with our duty as such. He is Self-contained, and firmly established within Self. There can be no increase in Him by our knowledge of Him;

nor can there be any decrease in Him by our not knowing Him. Just as by knowing a single ray, there can be no enhancement in the sun, nor can there be any diminution in the sun by not knowing a single ray; of course, the ray loses its identity completely in the sun, by acquiring the knowledge of the sun; nay, the ray itself becomes an embodiment of the sun. Again, just as the ocean neither stands to gain nor lose by knowing or not knowing the waves and the bubbles, it remains constant, and free from either increase or decrease, but the waves and the bubbles definitely gain by the knowledge of the ocean, and become free from intermediate changes and consider themselves as one with the ocean. In the same way, there can be no loss or gain in the Supreme Divinity by our knowing or not knowing Him. If once only we come to know Him, and get completely absorbed in His knowledge, we shall not be able to raise His status even to the slightest extent; and we shall come to know Him as He really is. Even this is extremely difficult that we come to know Him through and through; as it has been said by a saint: 'I have not known the Supreme Lord as I

should have truly known Him.' Besides if we get drowned in the sea of ignorance, and refuse to believe in His existence, there will be nothing less in respect of His Being; and it will come to nothing, if we compare our knowledge and devotion with Unbounded and Unknowable Being. Therefore, our knowledge and devotion are only beneficial as far as we are concerned, because we shall come out of this false and fictitious existence through this spiritual knowledge and merge our selves in the True Existence. Even in this life, we shall get over all pains and sorrows and achieve Eternal Peace and Bliss. God has created us and placed us in the midst of conflicting circumstances, such as alluring objects and different temperaments, changes and calamities due to the earth and the sky; evil habits like passion, anger, greed, attachment, egoism, envy; and good qualities such as patience, thanks-giving, spiritual knowledge, contentment, obedience. He has done all this in order to test us and to see whether we can be attracted by these external objects or incline ourselves to the development of spiritual activity and qualify ourselves for this or that position.

If all of us had same qualities, there would be no difference between the knower of Truth, and the ignorant man; nor will that purpose be served for which this diversity has been created. It is on this account that in this infinite diversity, there appear to be two kinds of actions and qualities; and out of these man's position, whether high or low, is determined; and he gets the position of honour or dishonour, accordingly. We cannot, therefore, say that God is preventing us from knowing Him or He is putting obstacles in our way. Nay, rather we can say that He is encouraging us to be inclined towards Him; and He is testing our love and devotion and sincerity for Him. If it had been easy enough to acquire all these good qualities, and also there would have been no obstacles in our way, we would not have rated so high the realization of God through spiritual knowledge, nor we would have so highly priced that happiness derived therefrom. It is for this reason that we are straining every nerve for the acquisition of spiritual knowledge; we regard spiritual knowledge superior to ignorance, and prefer the happiness of spiritual knowledge which is permanent

and constant to the pleasures of the world, which are fickle and changing. Had these obstacles not been there, nobody would have cared for the saintly beings and the knowers of Truth, whether in their life time or after their death; nor would any effort have been made and borne fruit on the part of man in the path of spiritual knowledge. Therefore one should understand that God has shown His greatness and glory in creating these hostile circumstances, because without opposition, desire for any object cannot be created. Just as nobody can test the sweetness without testing the bitterness, and if there had been only sweetness, no body would have cared to praise it; but when a bitter thing is tested, then alone we come to appreciate sweetness better and we come to love it. In the same manner, we should think about spiritual knowledge and ignorance. God, the Almighty, has designed all this wisdom for our benefit. What other purpose could He otherwise have in creating these obstacles? That Supreme being, Unbounded and Unknowable, is always contained within self and Perfect in Himself, and is free from knower, knowledge and known;

ignorant, ignorance and unknown. It is, therefore, essential that we should avoid obstacles, and try our level best to acquire spiritual knowledge and be free from the idea of *Jeeva*.

ROSE-BLOSSOM XXXVI

Q. How to attain self-realization?

Ans. First of all, one has to detach himself from the love of son, wife, mother, father and other friends and relatives, and abstain from worldly pleasures; he must remain away from the company of vicious persons, pleasure seekers, gamblers, lustful, ignorant, and talkative people and consider the world as worthless, and not to waste life in the acquisition of these things. One should also take as much education as would enable him to earn his livelihood; but so far spiritual knowledge is concerned, one should acquire as much as he can; he should associate with the saintly beings with a generous mind, and consider their teachings as gospel truth. One should take simple food and wear simple clothes; never speak bitterly to any body in arrogance, be humble and polite to all, and be cheerful.

He must consider his house as a guest house, and consider the members of his family as travellers; and give up attachment for the body and to get into love with *Atman*. Never praise nor dispraise anybody, nor listen; regard every body as God-incarnate, keep mind away from superstitious beliefs, get accustomed to honour and dishonour, sun and shade, thirst and hunger, hot and cold and regard the spiritual guide as true friend. Thus one should purify one's innerself, and adorn one's own actions and bear in mind the following dialogue between the Guru and the disciple :

Dialogue between the Guru and the disciple in respect of Soul-realization.

Disciple : "Most worthy Master, kindly let me know who am I?"

Guru : "You are *Sat Chit Anand*, God-incarnate".

Disciple : *Brahman* is devoid of function, and is free from pain and pleasure; whereas I am the doer of good and bad actions, and subject to punishment or reward, and have to bear pleasure and pain. How can I, then be God-incarnate or *Brahman*?"

Guru : "You are in fact *Sat Chit Anand*; But owing to your connection with the body, you regard yourself as the doer of various actions and enjoy the fruits of pleasure and pain resulting from them."

Disciple : "Is it so? Am I separate from the body? What I think is that I am the body, bearing such and such name, son of such and such man, and belong to a certain family, class, caste, status, etc; how can you say, sir, that I am not the body?"

Guru : "It is due to ignorance that you consider yourself as body; in fact you are not the body."

Disciple : "Pray, tell me, how is it that I am not the body. I know it clearly and I see that I am the body? What else can I be besides the body?"

Guru : "There are three kinds of bodies — gross, subtle and causal. Tell me which of these kinds of body you are?"

Disciple : "I am the gross body."

Guru : "The gross body is made up of twenty five parts of the five elements; in other words, five parts from each of the five elements to make a total of twenty five, were mixed in this body. The following are the details :

The five parts of the *Sky* are lust, anger, greed, grief and fear;

The five parts of *Air* are walking, bending, running, widening, and narrowing;

The five parts of *Fire* are hunger, thirst, indolence, sleep and brightness.

The five parts of *Water* are semen, blood, sputum, skin, veins and hair.

The five parts of the *Earth* are bones, flesh, skin, urine and perspiration.

Now, if you regard yourself as the gross body, that body is composed of the above-mentioned constituents; excepting these, body is nothing else; tell me, which of these twenty five parts you are?"

Disciple : "I am none of these twenty five things; I am knower of all these. As such, I am above these and in that case, I must be the subtle body."

Guru : "You are not even the subtle body."

Disciple : "How is that, sir?"

Guru : "The subtle body is composed of seventeen things : two inner-selves - mind and intelligence; five senses of knowledge — ears, skin, eyes, tongue and nose; and five senses of action — hands, feet, palate, organ, and anus; five breaths — Pran, Apan, Viyan, Udan and Saman. The sum total of these seventeen things is called

the subtle body. So, if you are the subtle body, tell me, which of these above-mentioned seventeen things you are? Are you the ears or the skin? Are you the eye or the nose, hands or feet, senses of actions or prans (breaths), intelligence or something else? Excepting these seventeen things, the subtle body is nothing."

Disciple : "I am the knower of these things; how can I, then, say that 'I am the eye or the ear or the tongue, etc.?' Well, I am above these things; and I must, therefore, be the causal body."

Guru : "You are not even the causal body."

Disciple : "How is that, sir?"

Guru : "Utter unconsciousness is called the causal body; and that appears in state of dreamless or sound sleep. So when you come to the state of wakefulness, you explain, 'I slept so soundly, that I was not aware of anything.' Thus it is clear from this that body was nowhere in the state of wakefulness, and you remained there. Therefore, you are not even that causal body."

Disciple : "If am not the body, to whom then these things, namely, the name, the family, the caste and the class belong?"

Guru : "You are neither the name, nor does the name belong to you; this name is related to the body only, because this name was not there before

the body came into existence; it was only after the birth that this name was given to the body, for the purpose of distinguishing it from so many other bodies. Thus it is established that this name belongs to the gross body only, and it cannot be seen in any part of the gross body, say the leg or the arm. All these different limbs have their different names. You will not find this name anywhere in the body. So it is proved that neither this is your name, nor does it belong to the gross body; it is there only to distinguish one from the others. As such, it is false and fictitious. Similarly the caste, the creed, the class, are also false and fictitious; you are neither the name, nor the caste, nor the class nor do these belong to you."

Disciple : "When such is the case, that I am neither the name, nor the caste, nor the class, in that case there remains nothing; because whatever is perceptible, it is the body alone. Since I am not the body, obviously I am, then, nothing."

Guru : "If you had been nothing, you could not have said that 'I am nothing'. You are the knower and the announcer of 'I am nothing'; as such, you are even above this 'nothing'.

Disciple : "I really do not know, then, what I am. Kindly enlighten me as to what I am, and what is my self."

Guru : "You are the ideal spectator of all things; you are illumining Soul and your 'Self' is *Sat Chit Anand*."

Disciple : "What is the explanation of *Sat Chit Anand*?"

Guru : "One that is Constant and Unchanging at all times; the past, the present and the future is called '*Sat*'; and one that knows his own self and others, is called '*Chetan*'; and that by which we get eternal peace and bliss even from pain-giving objects, is called '*Anand Swaroop*.'"

Disciple : "How is it then that I am *Sat Chit Anand*?"

Guru : "You were there before the birth of the body; you are there even during the existence of the body; and you will remain after the death of the body. You are, therefore, '*Sat*'. You know yourself; and separated from self, you are the witness and illuminator of Inner-self, senses, gross body and other external things; and all these cannot know you; therefore you are that Divine Power (*Chaitan*). You experience peace (*Anand*) even in the pain-bound body; and there is nothing in this body which can give you bliss. You alone are Supreme object of intense love; you are extremely dear; you have kept all these things, namely, inner-self, senses, body, wife, son, wealth

etc. for your own bliss. Thus your own bliss far exceeds the bliss of these things, and you endeared yourself as such, you are the very embodiment of bliss; so you are *Sat Chit Anand*. ”

Disciple : “So far it is clear that I am *Sat Chit Anand Roop Atman*; but how am I God (*Brahman*) incarnate?”

Guru : “Just as you are *Sat Chit Anand Roop*, so is *Brahman Sat Chit Anand Roop*; because *Brahman* was there, before the creation of the world, and *Brahman* is there during the pendency of this world, and will be there after complete destruction of the world. Thus *Brahman* is ‘*Sat*’. It is the illuminator of this world, which is made up of five elements and is an embodiment of Supreme knowledge; as such, it is Divine Power (*Chaitan*). All these things in which we wrongly believe also give bliss because of this Power, therefore it is all Bliss. Thus *Brahman* is *Sat Chit Anand Roop*. It has been shown above that you are also *Sat Chit Anand Roop*, now it has been established that *Brahman* is *Sat Chit Anand Roop*; thus you and *Brahman* are alike (or possess the same qualities). Because things of the same qualities have the same form, it is proved that you are *Brahman* incarnate. Just as *Brahman* is prevalent in the entire world, so you, *Atman*, are prevalent in the entire body. For you can see with the eyes,

hear with the ears, speak or taste with the tongue, smell with the nose, work with the hands, walk with the feet, think with the mind, confirm with intelligence at one and the same time; therefore you are permeating all; you are all perfect and all-pervading. As such, you are *Brahman* because only a perfect substance is called perfect. As you pervade the body which is your world, you are, therefore, *Brahman*. *Brahman* and *Jeeva* are two names of the Divine form with this difference, that the substance which pervades the entire world is called *Brahman* and that which pervades on a smaller scale, in the body, is called *Jeeva*. The essential substance is one and the same. There is neither division nor distribution; only due to false thinking there appear two qualities; as otherwise, there is only one substance self-contained and firmly-established within self. That is to say, that Substance that pervades in the world, is, likewise, pervading the body. There is no dualism in the Substance. Hence both *Jeeva* and *Brahman* are false and fictitious. In truth, one pure, substance, free from name and form is self-sufficient; and you are that substance.

Illustration : As one and the same vacuum is of two kinds, namely, the vacuum of the pitcher, and the universal vacuum; this is so because of the barrier of the pitcher that is called the vacuum of

the pitcher, for otherwise there is no room even for the name in the universal vacuum. If we break the pitcher, there will be no difference between the universal vacuum and the vacuum of the pitcher; both become one; and even before that, they were one. Owing to barriers only, this false belief came in. Similarly, it is only due to the barrier that two words, viz. *Brahman* and *Jeeva*, came to be used for this *Sat Saroop*. Therefore, when through right thinking, the barriers of this world and the body are removed, there will be no difference between *Jeeva* and *Brahman*. There was no difference between them before; only due to ignorance, this false notion that I am some body else, crept in. This was wrong thinking. Duality has no place in the Supreme Divinity. Thus you should be convinced that there is no defect in your Divinity. You are Pure Divine Power.

Disciple : "O my beloved Master, by your grace, I am now convinced that I am *Sat Chit Anand Roop*, free from all barriers, above sin and virtue, beyond bondage and salvation, free from birth and death, self-contained and firmly-established within Self; neither have I come from anywhere, nor shall I go anywhere; ever and always constant and unchanging, firmly-rooted in one constant position."

ROSE-BLOSSOM XXXVII

Stable, Unshakable, without name, and One, Unique, Unknowable, Unbounded and without form, without blemish, Unborn, Uniform, Pure, without any distinction, and beyond praise; without distinction of clime and country, Timeless and without location, above attributes, ever constant or changeless, without end, neither particular nor special; all names, all forms, all times, all climes, all gods in Himself, *Shesh, Mahesh, Ganesh*; manifested in three gunnas, He is called Maya.

Becoming many out of one; exhibited in various forms, He becomes the earth, the water, the fire, the air and the sky; He becomes hard and soft, refulgent, all power and motion, vacuum. Having mixed five elements in an egg, He has created many bodies.

He displays Himself in multitudinous forms, creating exciting show. He becomes creation out of an egg at one place, and out of liver at another; out of perspiration at the third, and bursts out of soil in the fourth. He becomes the creator at one place, and creature at the other; at one place He establishes, at another becomes established; He assumes the form of gods in one place, and goddesses in another; angelic at one place, and low caste at the other; He becomes ghost, demon,

giant and beast at one place, and struts as man and woman at another.

He becomes idiot at one place, and self-seeker at the other; seeker of Truth at one place, and emancipated at another. He becomes the knower at one place, and ignorant at the other, not distinguishing the presence of the world from the absence of the world.

He is wakeful at one place, asleep at the other; speaking at one place, silent at the other; all-knowing at one place, not knowing at the other; Swamy at one place, disciple at the other; Yogi at one place and *Sogi* at the other; teacher at one place, pupil at the other; physician at one place, and disease at the other. Hemraj says that He is all by Himself, and He has organised His show; He is self-born and again self merged; the ignorant know Him not; He is the hope and aspiration of the seeker of Truth. The knower knows Him his *Atman*; the knower of Truth is devoid of desire. The *Jogi* is proud of his body; and *Bhogi* (the house holder) is proud of his establishment. The knower of *Brahman* is proud of salvation; whereas the knower of the Essential Truth is devoid of pride. Saith Swami Hemraj "Know that person happy who enters not into controversy with any body, nor does he cause injury to any body. Whether he knows Him, or does not know Him.

he is all the same Himself. It is only due to ignorance that in the intermediate stage one suffers the most; one who knows Him is emancipated; One who knows Him not, remains in bondage."

The ignorant is caught in the snare of superstition as fish is caught in net.

ROSE-BLOSSOM XXXVIII

How marvellous is the power of seeing, scanning from the earth to the sky, and all this in the twinkling of an eye ! Millions of stars up, above, in the sky could be seen with the help of eyes. This is all due to the greatness and glory of the power of seeing. There is no other limb in the body which can ascertain the condition of anything, whether distant or near. It is the eyes, through their power of seeing, that one can get an idea of an object, far and near. It is worth considering that in comparison to other limbs, the eye is extremely subtle and delicate. Again the pupil located in the eye, which has the power of seeing, is far more delicate and very small. It has, by virtue of seeing, such an acute power that it enables a person to see infinite variety of objects, big and small, subtle and concrete, from a very long distance. It can, therefore, be safely said that in the entire gross body,

the eye is a fine and superior limb. Similarly, if the inner eye, which is called the spiritual knowledge, comes to dwell in the Inner-self, it can help to behold that Supreme Divine Form, which cannot be seen with the aid of the external eye; not only to behold, but one can be convinced of being that very Supreme Divine Form. Thus spiritual knowledge is superior to all things; with the acquisition of this knowledge, one can achieve everything. With the help of that knowledge, one can realize that Supreme Divinity; nay one can himself become that Supreme Divinity. One obtains exemption from all worldly and physical ills and achieves supreme bliss. All things instruct about the knowledge of the Supreme Being.

This universe is a big book of which three *Gunnas* form the three chapters; and the five elements constitute the five leaves of that big book; the part of each element constitutes a sentence on each leaf; and each body is like each letter; the meaning which we derive from reading the book, is *Brahman*. The three *Gunnas*, the five elements and their subsidiaries are all *Brahman*. Thus One Unique *Brahman* is perfect in Himself. Neither is any one born, nor does any one die. What is that One, Unique, Unbreakable, without form, and all-pervading Being, who seeing Himself, raises thoughts and superstitious beliefs? It

is nothing. Perfect within Himself, neither more nor less, constant and changeless, self-contained — all those conflicting views are due to different interpretations put on words and phrases. All those words which have entered, through the power of hearing, into inner-Self, have got deeply imprinted there, and come to be known by the name of the world, and have become the bone of contention. By the false belief which has thus been established, man is being drowned in the waters of illusion, and remains bound in those customs and conventions. Until this day, no one has seen anything excepting hearsay. The word, *Brahman*, which is known in the world, is also due to false notion. In truth, it is nothing; if we manage to forget all the words along with their meanings, they will remain nothing, except that Absolute Truth, which knows no bounds, nor speculation, and is beyond thought and experience, and above contemplation or conviction, self-contained, and firmly-established within. Whatever there is, He is. Where there is no room for any connection or association, that is Pure Substance (Absolute), the Soul of all; and to know this Pure Substance is spiritual knowledge; and excepting this, all else is unreal; but man degrades himself by imaginary kite-flying.

ROSE-BLOSSOM XXXIX

The position of the universe, in the Unknowable and Unbounded Being, is similar to the water of the mirage in the splendour of the Sun. Although apparently the rays of the sun, having got mixed up with the particles of sand, give an appearance of water and display their lustre, and that is only on the surface. But if we look at them thoughtfully, there will be nothing save deception. The mirage appears as water, but it has not a single quality of water. Even if one were to try for a thousand years to get his thirst quenched from that water, he simply can't do it. Nay, rather, his thirst and heat will be ever on the increase. However much he may try to find its original nature, he will not come to know anything, save its non-existence and deception. Owing to ignorance, he has come to believe existence for non-existence and non-existence for existence. But when he comes to know that it is only the reflection of the rays which gives an appearance of water, all devices, along with the desire for water, disappear, and he comes to a state of perfect rest. Similarly, the rays of the sun of spiritual knowledge appear as the universe in the shape of names and forms. So long we believe in these names and forms, we shall have to put up

with trials and tribulation which cause fatigue and exhaustion. To seek satisfaction from an object which has no foundation, is to sharpen one's thirst; to run after one's own shadow is to be distracted and degraded. The fountain-head and the place of origin of all names and forms is that Being, who is free from difference and non-difference, and above part and whole, away from big and small, just only Supreme Being. Thus the Supreme Being comes to adopt different names and forms and having assumed various forms and created spiritual knowledge and ignorance, has stepped into the world to see His own show owing to ignorance. He runs about in his own search and runs after his own shadow. Just as a person runs about in search of ornament worn round his neck, in the same way he becomes unaware of His own being and runs after it, assuming different roles : an ascetic at one place, and devotee at the other; keeping the night vigil at one place, and keen worshipper at the other; observing all rules of conduct at one place, and remouncer at the other; free from physical shackles at one place, bewildered and lost at the other; frightened and repentant at one place and feeling detached at the other; sickly, despite looking healthy at one place, and blind, though with eyes, at the other; and somewhere with spiritual knowledge, having torn

asunder all the shackles, and sunk all the superstitions arising from dualism, and torn to pieces all the screens of name and form, remains self-contained and firmly established in Himself. He himself becomes the showman, and himself becomes the spectator and the subject of His show; Himself the lover, the love, and the beloved, free from part and whole, neither this nor that, all in all, and detached from all, free from all physical pleasures and spiritual struggles, sealed in the cradle of perfect tranquillity and sweet bliss, neither does He think of devotion nor desires for asceticism, neither aware of day or night, nor offering prayers and observing fasts; neither in need of accepting nor rejecting, neither joy nor sorrow; neither certainty nor doubt; neither thought nor expression, free from all, self-contained and established within self.

There is a lot of conflict owing to different qualities in One Supreme Being; but in essence, there is neither spiritual knowledge nor ignorance. He remains, ever, firmly - established within Self. There has been no difference in the true meaning even though different words have been employed. In spite of different shapes, there is one Unique Being, conceived through supreme wisdom; there is complete oneness in spite of different ideas and changes. Thus, where is the room

for variety? It doesn't exist at all. There is one Supreme Being self-contained and firmly established within Self : neither the man of knowledge nor ignorant, neither the word nor its meaning; neither the presence of the thought nor its absence, neither expression nor want of expression, only One, Unique, by Himself. Who is right and who is wrong? It is difficult to determine in these circumstances. It is all Truth : all words and their meanings, all actions and their fruits, all thoughts and cogitations, superstitions and beliefs, sights and scenes are perfectly alright; there is One Indivisible Whole, Immaculate Substance, Perfect by Himself. This Supreme Knowledge gives freedom from all trials and tribulations, bestows perfect tranquillity and supreme Bliss. The more you try to acquire this spiritual knowledge, the greater will be peace and bliss; all other branches of knowledge are intended for the acquisition of this superior knowledge. The moment one acquires this knowledge completely, there will be end to all other branches of knowledge. But as man has to exist in this body for some time, there is no respite from doing something or the other.

It is, therefore, that persons of spiritual knowledge keep themselves occupied with the study of sacred books for the entertainment of their mind; or if they are deeply absorbed in the contempla-

tion of God, they remain in the enjoyment of trance, or having ascertained or discovered the Eternal Divine Substance, they keep themselves engaged in being one with that Divine Being. So these three forms of spiritual exercises are of the same nature. As a matter of fact, it is not necessary to do anything. It is only due to our connection with the body that there arises the need of doing something. Thus all functioning is essentially divine. It is necessary for the seeker of truth to keep his mind ever improving with the study of some sacred books, or exercise in soul-realization. As one advances in age, one should keep progressing in the spiritual knowledge. No doubt there is more peace in the state of trance; but one cannot remain in that state all the time. One can practise trance only occasionally as nothing is particularly gained by going, too often, in the state of trance. For if we think over it, our Divine form is in itself a trance; except absolute knowledge, there is nothing else. To practise trance in that Trance-Absolute is to be unaware of one's own Being, which is True, Changeless and Immaculate, and in that true Being even trance itself is imaginary. If at all there is anything, it is for the diversion of the mind or disposition of the mind. Concentration of mind, and being merged in the True Divine Being, is called *Samadhi*. Therefore

in relation to Divine Being, mind is nothing; it is all due to ignorance. And when with the dawning of absolute knowledge, ignorance disappears, how can its function remain? Therefore, it is better to remain firmly established in one's own Self-conscious Being.

ROSE-BLOSSOM XL

Sometimes it is hot, sometimes it is cold; the wheel of air and fire keeps on revolving. The entire creation is born of five elements; and is receiving nourishment from them, and will ultimately be merged in them. All the conditions, namely, heat, cold, rain, darkness, snow, lightning, drought, floods, disease, health, famine and plenty, are the characteristics of the five elements. There is a conglomeration of these five elements which is called *Brahmanda*. In this big shell of five elements, namely *Brahmanda*, there is a creation of various kinds. Let us see now what it is. Just as inside Golber fruit, there are countless worms, and they are by no means, separate from the fruit; they constitute the part and parcel of the fruit; in the same way, this entire creation is a part of that *Brahmanda*. There is nothing that is outside this *Brahman* incarnate. It is neither outside nor separate from *Brahman*, even to the

slightest extent. Thus all that we see is all *Brahman*; excepting *Brahman* there was nothing, nor is there anything, nor will there be anything. All this big show is entirely His. Neither has anything come from, nor will anything go out. It is born and destroyed at one and the same place. It is owing to their size, big and small, that different places on the earth have come to be known as cities, districts, etc. and several localities, lanes and streets and houses, have come to be established. And the man himself has assumed a short form and has come to settle down in it. Owing to narrow and individual outlook, man having forgotten *Brahmanda*, has confined himself to one house, one street, one town; as otherwise, in essence the entire *Brahmanda* is one city or one house. There is no dualism; nobody is within or without; neither is there one's own country, nor is there any foreign area; all things are born from this, and grow and develop in this; and merge in this. Thus all things are Divine. The sky, the air, the fire, the water and the earth, which are known as five elements, constitute five characteristics of *Brahman*. The all-pervading quality of *Brahman* is known by the name of the sky; the quality of power and motion of *Brahman* is known as air, which gives motion and movement to all bodies; the quality of light of *Brahman* is named as fire,

and assuming the name of the sun and the moon and the stars spread light in the entire world; the quality of patience of *Brahman* is named as the earth and becomes the place of rest and comfort for all. So then, what is it? There is one Supreme *Brahman*, firmly established in His own Supreme Immaculate State; neither does It diminish, nor does It increase; It is without beginning and end; neither It is far, nor near; neither known, nor unknown; neither more, nor less; It is Unique and One within, without; far, near; first, last — all, is *Chiatan*, that is *Brahman*. The universe is only His other name, and this is called spiritual knowledge. Full realization and firm belief of this conviction, acts as the pair of scissors for all superstitions and also cuts off the outlook of dualism. Until we look at things from one and the same angle, there can be no peace. Therefore, this approach must be firmly cultivated, and we should see *Brahman* in every thing and all things in *Brahman*.

ROSE-BLOSSOM XLI

Free from the difference of words, devoid of the garments of reason, bereft of shackles of dualism, intoxicated with the wine of oneness, One, Unique Power is known by different names,

such as, *Parmatma*, *Allah*, God, etc. and is firmly-established within Self. It is light in brightness, darkness in dusk, time in time, substance in substance, place in place, silence in silence, sound in speech, earth in the earth, water in the water, fire in the fire, air in the air, sky in the sky, part in the part, whole in the whole, neither this nor that, is all in all, known in the knower, unknown in the ignorant, worshipper and worshipped, knower and known by spiritual knowledge, bondman owing to individuality, God by Universality, is manifested in variegated forms and shapes, full of different words and their meanings, different kinds of actions and their consequences, repository of pleasure and pain, joy and sorrow, plenty and poverty — an exhibition of all these is called Universe; all this is the manifestation of Supreme Divinity; the entire world is a symbol of that Divine Power. The symbol is not separated even to the slightest extent from the Divine Power. Divine Power is the symbol; symbol is the Divine Power. Nature can never be separated from the creator; nay, the creator is creation Himself; and creation is the embodiment of the Creator. Thus it is clear that one form is called by two names — in its subtle form, it is called *Brahman* or *Allah*, and in its concrete form, it is called the world; two words, no doubt, but there is one Substance; all

forms, all names, all dualities, all customs, all knowledge, all convictions, all words, all meanings - all these are the interpretation of One Supreme Power (*Brahman*). *Brahman* is the sum-total of all. No particular quality is contemplated, because all the qualities are symbolical of *Brahman*; all names are the names of *Brahman*. *Brahman* is the embodiment or form, which is full of various kinds of treasures and things buried in the earth, creations and actions of most astounding nature; rather *Brahman* is a Box, in which this entire Universe is put like articles; and these articles or material things are never outside the box; rather, the box and the articles together are called *Brahman*. To consider this as unreal is to prove oneself ignorant of its true nature; an unreal thing is that which does not exist, but still it is believed to be in existence. Thus the existence of such a thing is beyond comprehension, for this reason that a thing which does not exist at all, how can it be believed to exist? And then to say that it does not exist, but is believed to exist, is nothing short of foolishness. Thus the world 'Unreal' is just nominal. As otherwise, there is nothing which possesses this quality — as if, unreal is itself unreal; and there is nothing else which is unreal. That which is the 'Embodiment' of all things is the origin. There is no form existing separately from

the form of things; rather, there is only One, Unique Form which is all in all, and is the form of all things, which is known in the ancient books by the name of *Parmatma. Brahman, Khuda, Allah, God*. There is nothing anywhere which has an inferior position; rather everything is fine and superior in its own place. Just as in a single body, every limb has got its own function, and all the limbs put together form the body; rather, the body itself is the sum-total of all the limbs; in the same way, all the things, whether subtle or concrete, are called *Brahman*; nay, *Brahman* is the sum-total of all things in Himself. Thus there is only one substance; all things, as such, do not exist; all things constitute one substance and that one substance becomes all things. As such, there is no difference between *Brahman* and the world. Thus all the doubts are removed and only one Form, Eternal and Changeless is proved. It is, therefore, necessary to bear this firmly in mind, and live up to it; this is called spiritual knowledge. The quality of firmness appears after making one's ideas as firm as the rock. Man remains ever happy by maintaining purity of character in the affairs of the world. By watering the orchard of *Sat Sang* in one's heart, with the water of close contemplation and keeping it ever green and fresh, the brain is perfumed with the fragrance of self-realization

or God-realization. One should not, therefore, relax so far deep contemplation is concerned. Necessarily one should acquire experience by observing the actions and behaviour of one another. One practises good qualities by having mutual regard, and gains by close association. Just as when two lamps are lit at one and the same place, the darkness in both disappears; so also by mutual co-operation, we add to the light of spiritual knowledge of one another.

ROSE-BLOSSOM XLII

"I" am that Divine Power which is *Bhagwan* for *Bhagtas*, worthy of worship for the worshippers, and worthy of knowing by the masters of spiritualism. "I" is a word which mixes with all; that is to say, "I" permeates all bodies; and having worked in co-operation with all senses and innerself, receives the knowledge of vices and their tastes, and is the root cause of all the affairs, branches of knowledge; and having come to believe in names, forms, etc. creates religious conflicts; and when that "I" realises its own self, it remains aloof, having extricated itself from all the shackles of belief. Therefore the real "I" which does not admit of you and I, and upon which no extraneous belief could be imposed, that itself is

the Real Self of all, and that is my own Divine Form. Men of realization have prescribed four stages of practice, which the thinkers and philosophers will do well to concentrate upon :

- (1) To know : that is to say, to know that He is all Divine Form;
- (2) To see : that is to say, to see Him as a Divine Form;
- (3) To be : that is to say, to be that Divine Form;
- (4) To forget : that is to say, to forget that belief itself.

From this it is clear that Divinity is Divinity which does not admit of "to know", "to see", "to become" and "to forget." Acquisition and non-acquisition are mere names just for the sake of consolation; as otherwise, that Divine power is self-existent, which does not admit of the idea of knowledge or ignorance; nor does it admit of devotion or spiritual knowledge; where silence is speech and speech is silence. It is due to narrow outlook that Divinity, which is above dualism, manifests itself in different forms and considers *Ishwar* and *Jeeva*, owing to belief in different names. The moment that narrow outlook, which is due to false belief, disappears, that very moment a condition appears which is beyond speech, beyond sight, and beyond hearing; neither this nor

that, neither left nor right, neither you nor I, neither outside nor inside, neither master nor servant, just a matter for comprehension only, where even the belief regarding understanding, and the person of understanding and worthy of understanding, does not come in. The Divinity is the origin of all; rather it is all form; even that word 'all' is intended to explain; otherwise that Divinity is undescrivable. All credit to those persons, who have shut their eyes against the world of dualism, which is like the water of mirage, and have attained Self-realization and are satiated in this world; and despite the beliefs regarding name and form, remain aloof from all; and after overcoming egoism, which is the cause of all pains and sufferings, mix with all with love and affection. The persons who are free from the shackles of name and form, and have become one with God, remain ever happy, stable and steady. Although Divinity knows no distinction, and exists in all with all, and is all, even so it is practically impossible to know that Divinity without the help of *Sat Guru* and the study of holy books. Persons, who have firm faith in *Sat Guru* and sacred books, swim across the sea of this world, which exists in imagination only, with safety and security and arrive at the shore of peace and oneness.

Mathnavi

Why do you consider the word as distinct from its meaning?

What do you mean by this that man is not God?

Why do you look at the word? better look into its meaning; see the word concealed under the meaning;

The word is meaningless and a mere sound; the meaning itself is discovered from the sound;

Thus it is proved that meaning is the word; the word is the meaning, and meaning the word;

Man is also a word, the meaning of which is God;

Man is never distinct from God;

God Himself is in the garment of man;

And God Himself is in the garment of the servant;

Consider name and form as screen;

Regard man as Eternally Divine;

When this screen of name and form is rent,

Divinity will manifest itself without name and form.

ROSE-BLOSSOM XLIII

Owing to the existence of different views, there have been thousands of impression of names and forms on the tablet of Pure, Immaculate Divinity, which are quite different in relation to each other; but are one in so far as they are connected with that Immaculate form.

Outside, there is diversity, but inside oneness; outside separation, but inside unity. Outer circumstances keep changing, whereas inner are changeless, without blemish; outside imitation, inside original; outside feature, inside that Eternal form; outside speech, inside silence; outside life, inside death; outside death, inside Eternal light — all these are the manifestations of that Divine Being and Divine form; the existence of different faiths and beliefs and religious conflicts is also a proof of the oneness of that Divine form, and is also a confirmation of not understanding the origin of that Divine Substance; all these conflicting views arise only out of ignorance, and they disappear completely with the dawn of true knowledge. Thus anything which exists in imagination only owing to the ignorance of its origin, its existence and non-existence make no difference. Thus all the name-forms are imaginary; and anything that is purely imaginary is false; as such,

they are all false. Why false? Their existence is in no way separate from the existence of Divine form. An imaginary thing is not at all separate from original substance; rather, it is the manifestation of Divinity itself. Just as A's name is in no way separate from A; rather, the form of 'A' itself is the name of 'A'. If we drop the narrow conception, the name will not be there. In the same way, all the names and forms in that Divinity are fictitious; as such, all the names and forms are the embodiment of that Divine, Immaculate form. Nothing save the Divine form exists. In the Divine form, the name and the form are by themselves imaginary, and they are set forth as false in order to remove dualism; that is to say, they are not different from the original substance; rather they are the manifestation of the Divine form itself, beyond all praise, Boundless, All-pervading, Unfathomable, One, Unique, Eternal Peace, Subtle and Supremely calm, Unknowable, the creation and Stability of the world — all these are the clear proofs of the existence of God, and they declare Him as the Giver and Bestower of infinite and matchless blessings. He is self-contained and firmly-established within Himself. There was no dualism, nor is there any, nor will there be any. The demonstration of dualism is the manifestation of Oneness itself. The diversity of the waves,

in no way, interferes with the unity of the Ocean. The diversity of rays can create no doubt in the oneness of the sun. The diversity of words makes no difference in the oneness of the paper. In the same way, the diversity of names and forms makes no difference in the oneness of the Unique Form; rather, the Divine Form is One and Unique, detached, One-undivided - Whole in Himself; and 'I am that very Divine form.' The man of spiritual knowledge, holding this view firmly, is in every respect free, emancipated, and Peaceful. Despite his being engaged in the worldly affairs, he is free. Firmly established in this position, as supreme witness, seated on the banks of spiritual knowledge, he enjoys his own spectacle, and remains free from all pains and sorrows. The knower of subtlety enjoys subtlety, and the knower of concreteness, concreteness. Dirt can't be compared with purity. Purity is homogenous with Purity. As such, one should turn one's face away from dirt, and perceive Purity everywhere and be one with Beloved.

Couplet : Be Pure, so that you may get the Pure. One who looks at dirt, how can he be united with the Pure?"

Explanation : Be godly to worship God;
With this conviction, you will realize God.

ROSE-BLOSSOM XLIV

The Divinity, in which all are firmly rooted, and which pervades all, and which is the embodiment of all, is ever changeless and constant; and that Divinity is free from false thinking and becomes the support of existence and non-existence, and is firmly established within Itself and admits of no change. Free from the beginning and the end, it does not admit even of the middle; devoid of all beliefs and shackles, it is contained within Self. It has seen no investigation, except non-investigation. The ancient *pundits* and seekers of Truth have made investigations with the power of thought, and even now there are several who are engaged at it, and will continue to do it in future too; but His praise is so great that ultimately they have all pronounced Him as unfathomable, and have closed their lips, and stopped their pen, and have got merged, like the bubble, in the contemplation of that Divinity; and having failed to give proof of His existence or non-existence, have recognized His existence as Pure Consciousness. So many persons have accepted His existence; and quite a few have not; but acceptance or non-acceptance are both proofs of his existence. The fact that there are different religions, and according to their respective views, they have assigned

different names to God, and have set up different places of worship and adopted different ways in His quest, and criticise one another; the birth of different prophets, saints and incarnations of God at different times; the revelation of the *Vedas* and *Quran*, and different opinions regarding the existence of *Jeeva* and *Ishwar* - all these are indicative of the absence of knowledge of the true state of things. When such is the case that the true secret has not yet been revealed, and continues to remain a close secret, it is, therefore, proper to regard this confusion about names and forms, which is the cause of all this sorrow, as false and completely forget it. One should have firm faith in what remains after this. This states, that is, the dawn of spiritual knowledge, is achieved after negation. Persons who accept this position remain ever happy and tranquil. The men of spiritual knowledge get firmly established in this, and open their eye of supreme knowledge; and having realized this state, they develop the idea that since unreal cannot be established without the Real (*Adhasthan*), it is therefore Real. Unreal has no existence. Real alone exists. The Real, through association with mind, becomes the spectacle as well as the spectator in different forms and names and qualities. That changes the formless into form, unknown into known, subtle into concrete,

absolute Divinity into attribute, all knowing and boundless into limited, unknowable into known, and one into many and gets into the conflict of names and forms; in other words, Real is all in all. As such, all that is seen, heard, described, understood, smelt, felt, touched and tested is that Absolute Divinity. 'I', 'you' and 'he' are all One Unique Divinity. There is no place of dualism in Him. The One, Unique Being, having assumed countless forms, has manifested Himself. All these forms get merged in Him; that is to say, One Unique Being is intensely active within Himself, above dualism, firmly established within Himself. Therefore whatever appears is Truth. There is no untruth even to the smallest extent. Inside and outside, left and right, up and down, without any distinction, One Unique Being or Divinity prevails. Therefore, rejecting and accepting are mere names. This approach is taken by adopting positive attitude. Having accepted this, the men of spiritual knowledge remain perfectly satisfied and composed — rather, they know more than this, that the Divinity is free from all these false notions, self-contained and firmly established within self, sees without eyes, becomes one with good qualities without possessing qualities; that is the fundamental understanding which is beyond writing and expressing. It is essential for all seekers of

Truth to acquire this supreme wisdom.

Ghazal

The pair of scissors, namely, the wave has cut
the skirt of the sea;

The veil of oneness has been rent, and all
modesty is gone.

When the wind of egoism played on the sea of
selflessness,

it became the wave and diversity and spread in
all directions.

The love of name and form has degraded the
man to such an extent, that the value of being
without a name and form, is completely lost
sight of by him.

Having worn the garment of existence, he has
come into the world of men and matters, and
has completely lost the knowledge of his Di-
vine origin.

He is completely drowned in the love for wife
and children, and has completely lost all sense
of dignity of the existence of man.

He has got so entangled in lust, anger, avarice
and arrogance that the sense of modesty, which
is attached to the Divine Being, has disap-
peared.

Completely absorbed in this "That I have done this, and I am doing this, and I shall do this", he spends his day and night in this worry and anxiety.

Spend the rest of your life to achieve the purity of mind, as all your life you have spent in administering the comforts to the body.

We were mistaken to behold the things of the world; but with a slap from the Master, we are restored to consciousness.

The dreams of false notions and beliefs which we dream in the sleep of negligence were nowhere, when we were wakened from that sleep.

We were wandering from door to door in the quest of the Beloved; but when dualism disappeared, He appeared without a veil everywhere.

When we became one with the Beloved, He appeared everywhere the eye turned.

When we had a dip in the ocean of oneness, the confusion created by Diversity was completely forgotten.

When *Saqi (Satguru)* gave a cup full of spiritual knowledge, in that state everything was forgotten, including dress and the sense of worldly shame.

ORCHARD THE FOURTH

(On Status of the Knowers of Truth)

ROSE-BLOSSOM I

Q. 1. Can *Jeeva* be free from the performance of actions?

Ans. Yes, he can be free with the knowledge of Self.

Q. 2. How many kinds of actions there are?

Ans. There are three kinds of actions: the past, the present and the future.

Q. 3. What are their details?

Ans. The continuing sum-total of all the past actions is called the past actions (*Sanchit Karmas*); the actions by which this body is constituted, and their performance by the body, is called *Pralbudha Karmas*; and those actions which we are doing now, and the fruits of which we shall get in the future are called future actions, *Agami or Kreeman Karmas*.

Q. 4. Pray tell me how to do away with these karmas?

Ans. It is only when *Jeeva* attains self knowledge and is convinced of all-pervading

Presence, i.e. *Brahman* and realises that he is free from birth and death, the past karmas are destroyed. And when during the existence of this body, he attains this knowledge that "I am free from the actions of the body, the senses and the Inner self, and I have no connection with the performance of their action", it is through this knowledge that the future actions are destroyed; and the *Pralbudha karmas* can be ended by their performance; because the body has come into existence before the acquisition of spiritual knowledge, through the present actions. Therefore, as long as these actions are not ended, the body cannot be destroyed. Just as an arrow which has been shot through the bow, does not spend its force until it reaches the ground; but for the future, it is left to one's choice not to shoot another arrow. In the same way, those actions which have been performed through ignorance, and by which this body is constituted, cannot be ended without bearing their consequences.

Illustration : Just as a person in sleep really falls from a roof, sustaining severe injuries, realises on awakening that his legs and knees are paining, he has to resort to seek remedy for the relief of

pain; so also the actions which have been performed in the sleep of ignorance and about which one feels proud, the consequence of which is this body, which attaches to *Jeeva*, as sort of painful feeling, and although he is restored to the state of wakefulness of spiritual knowledge, yet as long as the period of painful feeling lasts, one has to keep it up by providing food and water as a sort of remedy. And if we were to think deeply, there is no room for even *Pralbudh* in the creed of the knower of Truth, for he considers the present body as false and perishable, and keeps himself aloof by regarding himself as *Sat Chit Anand Roop*. According to him, the body neither existed before, nor does it exist now, nor will it be there in the future. He believes that he had no connection with the body at any time; he maintains that there is neither *Pralbudha*, nor was he subject to *Pralbudh*. *Pralbudh* pertains to the body, and the existence of the body is due to ignorance; as such, his *Pralbudha* is false and due to ignorance. "Personally I am free from ignorance; I am that spiritual knowledge consciousness itself. There the body and *Pralbudh* do not exist in me." This is the conviction of the men of spiritual knowledge. It is the ignorant people only who believe in the connection with the body and their subjection to *Pralbudh*. It is just to remove that false notion

that existence of *Pralbudh* has been shown; as otherwise, with the dawn of self-realization, all actions and their fruits, along with their means, vanish in the air.

ROSE-BLOSSOM II

Those persons are perfectly at rest, in every respect, who are resigned to the will of God. They remain happy in the ups and downs of the world and consider themselves as beholders of the spectacle of the dream of this world; they dwell in the corner of oneness, free from all shackles, witnesses of all, absorbed in and pleased with the game and administration of the world.

Couplet : "In the corner of this world we dwell as *Fakirs* and *Derveshes*."

We have nothing to do with the goodness or badness of the people of the world."

Ghazal : "He suffers from no sorrow of the world, nor does he remain away from the world.

He has neither to give nor to take; nor does he resort to any tricks or designs.

Neither is he attached to his own people, nor does he harbour hatred for the strangers.

He beholds Divinity in everything and this is

what he beholds everywhere.

Neither does he rejoice in the regal position, nor does he feel sorry in poverty.

Whatever happens is for the good; and this is the way of his life.

He is free from religion or non-religion; nor does he concern himself with any creed.

He is neither a Hindu nor a Fireworshipper nor a Muslim; his religion is different from all."

And when this State appears, he achieves ecstatic condition. To achieve this condition is surely the supreme duty of man.

ROSE-BLOSSOM III

To remain perfectly balanced in pain and pleasure signifies the attainment of perfection.

Fard : He is a real human being who neither rejoices in pleasure nor grieves in sorrow.

This world does not exist; nor did it exist; nor will it be; it exists only because of ignorance. The knowers of Truth have always regarded it perishable and have considered pure existence as their own Divine Form. They forget the past; nor are they worried about the future; and in the present they are free from pain or pleasure, and spend

their life like silent waters. And having considered this body and its functions, along with their consequences, as trivial, they remain immune from the pride of name and fame, caste and creed, status, family and pedigree. They see Divinity in everybody; neither do they regard anyone as their own, nor stranger, neither friend nor foe. They remain absorbed in beholding their own Divine Self. Having entrusted the maintenance of the body to *Pralbudh*, and taken discrimination as their benefactor and counsellor, retain the services of dispassion as their servant and contentment as their steward. Turning the Pure Mind into a disciple, they keep on teaching the lessons of self-knowledge. They make patience and abstinence as sentinels for this purpose, that they forbid the entrance of lust and anger to the palace of the heart. They always remain self-absorbed by making equipoise, contentment, spiritual knowledge and friendliness as maid-servants. This is their *Abhyas* (spiritual practice). In this way, they keep their servants well employed; and keeping the city of body protected from the attacks of the enemies, they reign with peace and security in their domain.

ROSE-BLOSSOM IV

Q. Those who have earned salvation in their lifetime — how do they conduct their worldly affairs?

Ans. They remain in deep sleep even when they are wide awake, behaving like intoxicated persons, and as children, being rocked in the cradle of Soul peace.

They remain in deep sleep even though in a state of wakefulness and convert deep sleep into a state of wakefulness. He who regards the three states (wakefulness, dream and sound sleep) as one, is called liberated in life.

Outwardly he acts and enjoys; but inwardly he is free from dualism; being in the world, he is free from the affairs of the world. Such a person is said to have earned salvation during his life-time.

Both inside and outside he is *Atman*, without any distinction. Having attained perfect Divinity, he remains completely free from all superstitions.

Kabt: The sun of spiritual knowledge has risen, and three hardships (*teen tap*) have disappeared, resulting in firm conviction of Divine Presence everywhere, without any distinction. Free from the thought of the three, ever conscious of One Unique Divinity, takes nobody's help, remains

ever contented and naturally well-balanced.

The knot or superstitious belief has been untied, and the wall of false notions has been broken and the bag of the egoism has been burst, and the idea of 'is' and 'is not' has disappeared.

Saith Swamy Hemraj that he has become Pure, Immaculate *Sat Chit Anand*; and the notions of acceptance or non-acceptance and that of the prince and the pauper, have completely disappeared.

That State, where the idea of *Jeeva* disappears, and Divinity (*Brahman*) is realised, is called Salvation - during life-time. One should consider himself and all others as pure, immaculate Divinity and should see no difference whatever. Such a person, who has earned salvation during his life-time, perceives his own Divine form in every object, pervading like the sky, which remains aloof, but at the same time is all pervading. Such a pure, Supreme *Brahman* is Perfect and changeless, without any barriers of inside and outside, far and near. The emancipated person identifies himself completely with the Supreme Form. Just as the ocean sees the bubbles and waves as a form of water only, in the same way the man of spiritual knowledge sees this world and its affairs as his own Divine form; nay, he is, even free from this; he considers himself as One and Unique, self-

absorbed, without blemish, without trouble. He does not believe in time, place, or action, nor in the condition of pain or pleasure, profit or loss, but remains calm, composed and tranquil at all times, in all conditions. Just as a child accepts anything that comes to it, without any thought of sin or virtue, good or bad, or sees no disrespect in respecting it; just as a man in the state of intoxication, so the man of spiritual knowledge remains free from the thought of any trouble or the idea of being its creator or the conception of good or bad; and all this because there is no trace of dualism in him, let alone dualism; even oneness cannot be thought of in him. He is one and unique, self-conscious and perfect in himself. There is neither the world, nor the objects of the world, neither the world nor its affairs, neither the doer nor the deed, nor is there any material cause. One cannot even find the meanings of the terms, 'you' and 'I', 'this' or 'that'. Where is the scope for worldly affairs in such a state of complete self-absorption? Even the terms *Brahman* and *Parmatman* cannot be contained in that.

Just as a clod of salt wanting to know the depth of the ocean, by having a dip in it, lost itself completely and became one with water, did not find anything except water all round and even did not see in itself anything excepting water, not did

it find a friend or foe, nor near one or stranger, saw nothing but water. Again, on thinking seriously, it found it was, even otherwise, nothing but water, and nothing but water at all times and even in the intermediate stage nothing but water; it was all due to want of proper understanding; else there is nothing to be gained nor anything to be lost. Continuing it said, "To whom shall I describe that this condition is like that? I am contained within self and I am all within self. Even to say this much about self does not sound correct. There is neither God nor Self. To say that it is self-contained and firmly established within self, becomes necessary when there is a danger of losing stability; but where losing balance does not even exist, what to talk of stability?" Again it realises that it is itself water, the ocean, the river, the stream, and the drop, all rolled into one, the wave, the bubble, the whirlpool, the current, self-contained and firmly established within self. It is neither the ocean nor the deep sea, neither wave nor bubble; only water and all water, neither wave nor motion, neither whirlpool nor shore, all water and nothing but water. Even to say that there is nothing but water, is not proper, to call it water is contradiction in terms, when there is nothing else but water. In the same way, when the man of spiritual knowledge plunges in the ocean of Di-

vinity to find its depth, that very moment he surpasses his concreteness and the knowledge of concreteness, and becomes the self-conscious Divine Form, and sees all round all-Comprehensive Form. Neither does he see gross nor *Chaitan*, (life force); neither the state of wakefulness, nor the state of dream, nor dead sleep; neither *Turiya*, nor even state of transcendentalism (*Turiya Atit*), neither libreated nor in bondage, neither *Atman* nor *un-Atman*, neither one nor two, neither being nor non-being, neither existence nor non-existence; in short, sees nothing, only Consciousness; he sees his own self-conscious Divine form, neither the seer, nor the object of seeing, nor seeing itself and remains aloof from the notions of name, form, *gunna*, without *gunna*, the word and its meaning, and yet becomes the knower of all names, forms, *gunnas*, words and their meanings. In this State of Self awareness, he remains self-conscious, but does not cause this self-consciousness to be known; and even if he tries to make it known, he knows not what to say, to whom to say, as he is neither this nor that, neither the speaker nor the listener. Just one and Unique, self-contained and firmly established within self. What to speak about such a person, who has attained God-consciousness through Self-consciousness ! How he moves about in the world and how are his

worldly affairs conducted !

Illustration : A tree standing on the bank of a river is uprooted due to the force of the current of the water and falls into the water; first of all, its branches and leaves appear on the surface of the water, but, no purpose; they can't afford shade or yield fruit or present greenery; it can only be seen, and even that too will disappear in due course. In the same way, there is the river of Divine consciousness and the body of the man of spirituality is like the tree standing on its bank; when due to the scintilating effect of the Divine consciousness, the body gets uprooted from its egoist form and passes into the current of Divine Consciousness, that moment like the branches and the leaves of the tree, all the functions, such as the state of wakefulness, sleep, giving, taking, seeing, smelling, hearing, speaking, thinking, being convinced and intending, appear in a God-realised person; but like shadow, these do not lead to pain or pleasure, profit or loss, life or death; these form no fruitful connection. These are there for a short while but all have to disappear. Even now their being or non-being is alike, because no result accrues from them. If we accept the worldly affairs of the man of spiritual knowledge who has earned salvation in life-time, it will be in accord with the following saying :

"He is the user of all names, he is the form of all bodies;

His body is the entire universe; he himself hears his own praise."

Therefore the best way of living is to drop all false notions, and remain peacefully in the most balanced way of Pure, Immaculate, Divinity. When this stage is reached, everything will appear to be the manifestation of Divine Power.

ROSE-BLOSSOM V

Q. The man of spiritual knowledge is free from all desires and aspirations. What is, then, the inducement or the stimulus which moves him to action?

Ans. First of all, we must know what is meant by action. Action is the name of habit; in other words, of human nature. As such, all the senses which derive their strength from the five elements, keep functioning according to their nature; and whatever be their function, they keep doing according to their nature. No sense can perform the function of another sense. They are separate from each other and also free from any attachment and concern for the other. All

the senses are engaged in their respective functions. The man of spiritual knowledge recognises no connection whatever with the actions and functions of the senses, because he has thought of himself as detached from them; all these senses and the inner-self, having received strength from their respective presiding dieties, perform their functions in accordance with their nature. The man of spiritual knowledge considers his Divine Form as stable, and free from functions. As such, he has not to take any initiative either in adopting or rejecting any action. Whatever happens, he remains the supreme witness, without any thought of sin or virtue, pain or pleasure, accepting or rejecting. One could take him to be the doer of the action, if he had the egoism of doing it and then find the reason of inducement and stimulus. But since he is free and aloof from the egoism of the functions of the senses and the inner-self, he cannot be regarded as the doer of any action. And since he is not the doer at all, how could inducement and stimulus be attributed to him.

Just as a suckling child rocks itself in the cradle without any inducement, so the action of the man

of spirituality is without any effort on his part; or just as dry leaf dropped from the dry tree, moves about here and there, on account of the force of the wind, but has no egoism of performing any action, similarly the man of spiritual knowledge appears to be the doer due to the wind of *Pralbudh* (Destiny); but there is no blemish or connection of any kind in him. Just as the marrionet of the juggler, displays different kinds of dances by the wire pulling of the juggler, and shows no hesitation whatsoever in performing any function, so the man of spiritual knowledge, being connected with the wire of *Pralbudh* (destiny) appears to be doing all kinds of actions, because the destined action cannot be averted without doing them. The remaining two kinds of action, namely, the present and future can only disappear through the attainment of spiritual knowledge; and *Pralbudh* (the destined) ones, which have given birth to this body, cannot be avoided without doing them. Similarly whatever be the *Pralbudh* of the man of spiritual knowledge, he appears to be the doer of various kinds of actions; but it is his firm faith that all things are an emblem of the Divinity. There is neither the cause nor the effect.

Pralbudh is another name for the body; and as long as it is there, the senses and the inner self will keep performing their respective functions. For

example, Shri Ramchandra inquired from Vasisht Maharaj, "How do you say that you are without egoism and desire? Quite obviously, you are preaching and saying that this one is suitable for you and that one is not, all the four inner senses (mind, thought, intelligence and egoism) are intact in you." In reply to this Vasisht Maharaj shut his eyes and remained silent. In other words, he replied to this effect "That we are free from any blemish or egoism. We are Divinity incarnate and God-consciousness." In the same way, Lord Krishna has explained to Arjun that "all the senses are performing their respective functions. Why do you give up your own *Dharma*, and mix with these? Remain firm in your *Dharma*, the performance of your own duty. There has been at no time any connection between you and the body. It is due to ignorance that you feel that the body and the mind are connected with you." Thus it is established that the man of Spiritual knowledge is not the doer of any action; and his action, which is seen, is like the man in sleep who has fallen from a certain height and his legs and arms have got broken; on awakening he experiences pain and seeks its remedy. So one has to live with the body and its functions acquired in the state of ignorance, side by side with the state of God-conscious wakefulness. But all these things are

intended for explaining to the seeker of Truth; as otherwise, the man of spiritual knowledge is God-incarnate, and there is no blemish, or defficiency in *Brahman*. Similarly in the man of spiritual knowledge, there is neither the action nor the doer of the action. He is Immanent and *Atman*-incarnate. Thus he is also the doer of all actions. Just as there are two forms of wind - one is motion and the other is quiescent; in both the forms the wind is one and the same. There has been no change in the wind by the introduction of one form or the other. So also there are two forms of *Jeeva* : one is active and the other passive. Active means moving, and passive means stationary. But *Atman* is one and changeless; there has been no change in it owing to any one of its forms. You will notice that all things, whether quiet or moving, are under the control of the soul (*Atman*); as such, they are embodiment of the Soul.

Why, then, talk of the man of spiritual knowledge and the ignorant ! Hundreds and thousands of types of creation, which are engaged in their own occupations, are performing their respective functions without any inducement or stimulus, because there is One, Unique, Immanent, Divinity, then who is to be considered inducer or one to be induced? For example, who is to be regarded the inducer of hundreds of actions that are per-

formed in the state of sleep and which is to be regarded as the deed, the doer and the done? Only consciousness itself takes all the three forms and consciousness is one and Unique. Therefore it is due to superstition that we perceive three in one; and when the superstition is removed, one Supreme Consciousness emerges. Similarly, in the state of wakefulness also the deed, the doer and the done — one Unique consciousness prevails. And excepting the Divine Power, the Omnipotent *Chaitan*, there has been nothing; nor is there anything else; nor will there be anything in future. It is only the belief of the ignorant person that the man of spiritual knowledge is performing the action. But it is the faith of the man of spiritual knowledge that there is One Unique, Divinity; he cannot, therefore, be blamed for anything. Just see, under whose power and influence are the earth, the water, the air, the fire, the sun, the moon, working? Who are knowers of Truth? One should, first of all, consider who is this man of spiritual knowledge, and who is doing the deed? If we argue that it is the Soul that performs the action, the soul is One, Undivisible whole, without form, *Sat Chit Anand*, there cannot be three factors, viz. the deed, the doer and the done, in It. Again, if we argue that it is the body that performs the function, the body itself is composed of five

elements and the five elements are themselves Supreme Consciousness; there is no connection of any kind in them. As such, in both the cases, the deed and the doer are nothing; it is only due to false belief that they appear as such. The Divine form of the man of spiritual knowledge is above *Atman* and *Un-Atman*; it is one, Unique Supreme Being; no extraneous thought can enter into It. No action of any kind can be seen in him for which incentive and stimulus could be said to be the causes. The answer has been given just to explain the matter to the seeker of Truth; as otherwise there is only One, Pure, Immaculate, Divine Power, perfect in Itself.

ROSE-BLOSSOM VI

Q. Should the man of spiritual knowledge sit quietly in one place or keep moving about?

Ans. The peace of mind depends on reducing wants to minimum, purity of mind, isolation and stability of the Soul. To sit quiet in one place or to keep moving about, has nothing to do with attachment or detachment; but this is connected with thought. If the distraction of thought is removed by right thinking, there is peace of mind in

both the cases. The perambulations of the man of spiritual knowledge are like the air; he has attachment with none; nor does he have any woe; he is perfectly contented everywhere. To him there is neither relative nor a stranger; he beholds with amazement and the open eyes the spectacle, deriving lesson from every thing, keeping away from the involvement in worldly matters, neither fertile nor barren, neither deserted nor flowing, moves about gracefully like the peacock. Unaware of the knowledge of inside and outside, he sees meaning in appearance, and appearance in meaning. In him is no distinction of his own and the stranger; he considers all countries and climes as foreign countries, and foreign countries as own climes and countries. Thus there is neither one's own country nor a foreign country, neither this nor that, neither hidden nor manifest, neither inside nor outside, neither silence nor speech, neither man of spiritual knowledge nor ignorant man, neither body nor *Atman*, neither this world nor the next - only one Divine form, free from name and form, only sees Himself as Himself, nor any body else; such a man of spiritual

-I won knowledge enjoys peace of mind every-
 ni, noi where. If he sits anywhere, he becomes as
 as steps firm as the rock; and the wind of worldly
 as joins troubles is not able to shake him even to
 dguor the slightest extent; rather, the wind itself
 two go receives a set-back by opposing him. The
 for rain of the vicissitudes of life leaves no
 as place effect on him; rather, flowing, like rivers,
 -i, nei he fertilizes the fields, namely the common
 sman people. He remains always stable in his
 doubt stability; he is the mine of peace and pa-
 ton tience, the very model of sobriety and
 tither eternal rest. Stable in one place, he is
 from shelter and refuge of all and sundry, has
 -tiw neither a friend nor a foe, he remains firmly
 tve rooted within self, in the soil of self knowl-
 to edge. He remains self-contained and stable
 of and beholds the spectacle of life even when
 a various kinds of creatures in the forms of
 199 birds and beasts move above him, or sink
 ni like the bubble into non-existence; or ex-
 -gating tinguishing the volcano of life, reduce
 191 themselves to ashes, as if he is like a vast
 -11w ocean in which there are creatures, bearing
 -199 name and form like the bubbles and the
 -191 waves. There is neither more nor less by
 -191 their existence or non-existence in his Di-
 -191 vine form. He spreads the mattress of

Eternity on the ground of spiritual knowledge, with the pillow of firm conviction, in the existence of the Divine Being, accepts his position as Soul-incarnate and enjoys eternal peace. Opening his eyes through bewilderment, sealing his lips, coming out of dualism, sees his own greatness. For him is neither earth nor sky, neither place nor time, neither disbelief nor belief, neither religion nor non-religion, neither name nor trace, neither superstition nor doubt, neither bow nor arrow, neither ear nor tongue, neither field nor desert, neither resurrection nor this world, detached from all, he remains without blemish and witness of his own self. He remains ever happy in this state. Thus, moving about or sitting in one place makes no difference to him. Those who have experienced even a particle of Divine ecstasy, do not feel inclined to the worldly pleasures even in dream. Even though the senses of hearing, touch, form, taste and smell perform their respective functions normally, still without the co-operation of the mind, excepting the performance of their normal functions, they cannot entangle the man in the enjoyment and their pleasure. Mind cannot

be controlled without right thinking, and that right thinking consists in distinguishing between right and wrong - to accept the right and to reject wrong. This, however, does not mean that one should engage himself in unworthy matters after having attained self-realization, believing himself as without any blemish. Although for a person of perfect realization there is nothing to be accepted or rejected, even then he does not perceive anything else save his own Divine form; neither he sees it, nor likes it. Just imagine, can an old man be tempted by a childish game, or a king taking to the work of a leather worker or *Vaishnav* Brahman inclined to eat food with a low caste man? A thing which we regard as mean and useless from our experience and association, it will be due to ignorance only that we shall feel inclined to it. We should always remain free and aloof like the cypress tree in the garden of this world. Stones will be thrown at a tree, full of fruits, but who will care for one that is fruitless? Therefore, as far as possible, one should learn to be simple and lead a simple life.

ROSE-BLOSSOM VII

Couplet : (1) Happy is the world of Freedom and Nudity; one should not become slave to costly mantle.

(2) The grain separating itself from the heap, fell into the grindstone; one should not get separated from one's congenial fellow-travellers; *Sat Sang* should never be avoided.

(3) One should not expect sincerity from this perishable world; one should not expect faithfulness from this fickle and faithless world.

In this world of diversity, there is no place which is equal to the kingdom of supreme silence. Its soil is straight and ever green, and is free from the touch of attachment; its climate is cool and comfortable, devoid of the heat of greed, replete with pleasant water free from the idea of sweet and bitter, is a clear, straight-forward plain; its inhabitants are always restful, steadfast, free from the changes of seasons.

Couplet : He alone can walk bare-footed in this green garden, who, like the cypress tree, wears the same cloak in all the four seasons of the year.

The men of spiritual knowledge are self-contained, free from the thought of the world, full of the knowledge of Divine oneness; they reside in

the land of salvation, Self-absorbed, sporting with the own selves, show their own spectacle to themselves, speak to themselves, hear themselves; neither do they associate nor dissociate with any body; they remain self-contained, looking into their own defects, and seeing their own merits, firmly seated on the throne of spiritual knowledge - this is, indeed, their occupation.

Mathnavi

(1) The men of spiritual knowledge are the nightingales in the garden of spiritualism; they have kept the mirror of bewilderment before their eyes.

(2) Not even by mistake are they drawn towards the world; for this reason they are ever perambulating in the garden of spiritualism.

(3) They have no time to look into the defects and merits of others, because they are, day and night, occupied in self introspection.

Freedom from self-conceit is simplicity; in other words, a person who considers himself aloof from three bodies, namely the gross, the subtle and the causal, is simple, or one who does not become unhappy owing to the pain of the body, or happy owing to the healthy condition of the body, is

simple; or a person who is neither happy nor unhappy at the fulfilment or non-fulfilment of the desires, is simple. He who is not incensed at hearing angry and bitter words, and regarding them meaningless, forgets those words, is simple. Simple is he with whom the considerations of friends or foe, doing or not doing, good or evil, philosopher's stone or ordinary stone, do not weigh and who remains always constant and steadfast under all circumstances and in all conditions. Ever contented, the simple man shuts his eyes to the pains and pleasures of the world, shuns the worldly people, ignorant of the customs and ritual, free from the attachment of the relatives, above praise or dispraise. Simplicity is real beauty. Those persons who have no connection with pleasure and pain, plenty and poverty and treat these as part of their *Pralbudh* (destiny), and remain constant and resigned to the will of God, and have nothing to do with doubt, grief and complaining, they are the grateful ones. Those who believe that the composition of the body is according to the actions, and it is due to these actions that pleasure and pain, respect and disrespect, goodness and badness are caused; and it can by no means be more or less; as such, it is futile to exert and worry about worldly things. Firmly believing in this philosophy of life, they leave the body, to *Pralbudh*,

forget these material comforts, engage themselves in the acquisition of spiritual knowledge and Self-realization. These persons alone are simple and men of faith. They are certain about this that as long as this body is destined to exist, it remains connected with the life breath; and the moment this *Pralbudh* is spent up, the body will be lifeless like the dry stick. Thus, when this is the state of affairs, and every body receives his allotted portion from the Vast Store, and when that portion is exhausted all action is over, it is futile to toil day and night and worry about anything. Bearing this in mind, they keep away from the physical connection, and accumulation of wealth and remain self-absorbed and do not feel any change due to changes into the physical world. Such persons alone could be called as persons having firm faith in *Pralbudh*, and such persons are emancipated, without any shackles and absolutely care-free, whether they are rich or poor, they remain steadfast in both the conditions. Such persons have been born at all times. They have been in the past; they are even now with us and they will also be there in future. By relying on *Pralbudha*, one becomes free from desire and avarice.

Fard : "If you wanted to find your way to the lane of Divine Unity, give up the egoism estab-

lished in life, mind, reason and senses, i.e. discard ego of the body."

ROSE-BLOSSOM VIII

The man of spiritual knowledge is always firmly established with self; nay, he is even oblivious of the thought of being self-contained. There is neither increase in him due to existence, nor decrease due to non-existence. He is neither friendly nor averse to anybody. He is God-incarnate, Absolute Truth himself, free from self-conceit, Pure, Truth-incarnate, neither aware of the day nor the effect of the night, neither speaking with the tongue, nor hearing with ears; he remains in the body, without taking cognisance of it. He is all knowing, yet not knowing, intact with all senses, yet without feeling their existence, with form yet formless, beyond time and space, neither wedded to renunciation nor given to contentment, neither patient nor giving thanks; he is where dualism and sense of oneness are alike; why to talk of dualism. Free from self-conceit or absence of self-conceit, above the idea of purity or impurity, free from the thought of union or separation, he strangely behaves, neither swayed by praise nor by dispraise; he is beyond gain or loss, above or below, left or right, concealed or

manifest, before or after. He is Unique, self-contained and established within self, perfectly enjoying and well-established in the disembodied form. Neither he is concerned with devotion, nor running after spiritual knowledge. He is all Himself, superstition can at no time find its way to him and misguide him. He is himself the Supreme Witness, beyond speech. He beholds one supreme perfect Divinity all round. He beholds one Divine power left and right, above and below, here and there, inside and outside; he considers himself as that Divinity. He sees neither formless nor with form; he is above 'seer', 'sight' and 'seen'.

Couplet : (1) We are in the body what we were before this physical form; although we appear embodied we are bodyless.

(2) Since we have been nothing, what to tell you about? In short, we are what we were before.

(3) We are free from the thought of fear or hope; we are happy within our own self; we are free from the fear of birth or death; as such, we are extremely happy.

(4) The man of spiritual knowledge has no other friend except union with God; he has no concern with his existence.

(5) The man of spiritual knowledge looks not at the filthy heap of material things; he sees nothing

except the garden of self-realization.

(6) Know it that your form is the Divine form; and except the Divine form, you have no other form.

(7) The world itself is of no consequence to you; "Oh wave ! except the ocean, you have no existence."

There is no greater devotion than the concentration of mind.

There is no greater infidelity than dualism.

It is, therefore, necessary that one should always remain concentrated in thought, look at things with an eye of absolute impartiality, and use speech of oneness. This is called Divine oneness.

Couplet : (1) To be one is a true mark of friendliness; to be dual-minded is hypocrisy in friendship.

(2) In oneness there is no room for speech; for the lover of God, it is not becoming to entertain dualism in mind.

The relationship with the body has degraded man to such an extent, that he goes knocking about here and there; being entangled in the meshes of desire and jealousy, sometimes he becomes a prince, sometimes a pauper, sometimes goes high, sometimes comes low. It is in snapping

this connection that there is peace and bliss.

ROSE-BLOSSOM IX

Q. What are the essential marks of persons who have earned salvation?

Ans. One can think and write about the external marks of the emancipated persons, but it is only he, himself, who knows his inherent marks. The external marks are as follows:

Shutting his eyes against the world, he looks with impartial eye on friend and foe, good and evil, gold and dust, *amrit* and poison, free from the pains and pleasures of the physical body, always self-contained, above praise or dispraise, unaware of the consciousness of the world, without tongue, neither worshipper, nor worship, nor worshipped, aloof from religion and world, agreeing with all, devoid of all, free from all wrong notions and customs, neither proud of spiritual knowledge, nor of show of ignorance, neither seeking devotion, nor inclined to worldly vices, speechless, self-poised, and well-behaved, rather above the ideas of speech and conduct, neither master nor servant, neither 'A' nor 'B', unique and self-contained. Such an emancipated person is supreme witness, thoughtfree. The attainment

of this state is already there; one has only to understand it.

Couplet : "Whether you seek or seek not, you are yourself the Divine Being; how long will you be dragged down by good or evil?"

One who has tasted the sweetness of Divine Being, likes not anything, except Divine *Darshan*; Divine knowledge and *Vigyan* (fixity in Divine practical knowledge). He remains ever absorbed in this beatific state.

Couplet : "Take to the path of saintliness, and self-abnegation and go about merrily. Do not look behind; nor inquire about what is before; walk in your own ecstatic condition."

The association with the worldly people leaves a deep impression on him; and it is only due to his association with the worldly people that his bliss suffers diminution and it increases in company of men of spiritual knowledge and saintly being. Therefore it is proper that one should not mix with worldly people, except just for minimum requirements and remain aloof or sit in the company of highly evolved Souls and spend his time profitably in their company.

Fard : "Inquire from saintly persons and men of spiritual attainments about the bliss of saintliness and do not ask about it from those who are

entangled in the worldly things and family ties.

Keep your mind detached to such an extent that you may not even regard your physical body as your own; remain always firm, unattached and anonymous."

Fard : "When you have set your foot in the path of love, and have, even, sacrificed your physical body why do you complain when some body disrespects you?"

ROSE-BLOSSOM X

Q. Who is called a *Faqir* (Saint) ?

Ans. The word 'Fakir' is composed of four letters : (F), (K or Q), (I), (R); the significance of the letters is as follows;

(1) (F) stands for fasting (one who can bear hunger and starvation).

(K or Q) stands for one who is contented;

(I) stands for one who is a friend of God;

(R) stands for gentle-heartedness;

one who has these qualities is called a *Fakir* (Saint).

(2) (F) stands for action;

(K or Q) stands for "true to word";

(I) stands for conviction (firm faith);
(R) stands for correct behaviour;
one who observes these four disciplines is
a *Fakir* (Saint).

(3) (F) stands for perfect freedom;
(K or Q) stands for frugality;
(I) stands for friendliness with all;
(R) stands for kindness and mercy;
one who is adorned with these qualities is
a *Fakir* (Saint).

(4) (F) stands for self-annihilation;
(K or Q) stands for firmness;
(I) stands for disappointment with the
world;
(R) stands for prayer and penance;
one who possesses these virtues is called a
Fakir (Saint).

(5) (F) stands for quarrelling;
(K or Q) stands for gambling;
(I) stands for talkativeness;
(R) stands for hypocrisy;
one who runs away from these vices is a
Fakir (Saint).

(6) (F) stands for extravagance;

(K or Q) stands for stinginess;
 (I) stands for dry temperament;
 (R) stands for self-conceit;
 one who is free from these evils, is called
 a *Fakir* (Saint).

- (7) (F) stands for generosity;
 (K or Q) stands for thoughtfulness;
 (I) stands for help;
 (R) stands for love and friendship.
 one who deals with others and gives benefit to them by practising these qualities is called a *Fakir* (Saint).

ROSE-BLOSSOM XI

The man of spiritual knowledge sees the particular in the universal, and the universal in the particular; nay, neither the particular nor the universal, only sole, whole and unique, away from dualism, replete with oneness, his eyes completely shut against dualism, wholly at one with oneness, remains ever in eternal peace, free from all attachment, away from the feeling of revenge, without any shackles, neither happy nor unhappy, completely absorbed in the game of spiritual

knowledge with himself, all-pervading like the sky, stable like the air, against the changes of time, like the fire, contented with dry and with wet, mixing with all like water and patient like earth in times of distress and difficulties, true self of all. Having opened the eyes of bewilderment, weighing every body in the balance of peace of goodwill, sitting on the cushion of Divine Vision, travels in the bazar of diversity, learned without learning, doer without doing deeds, patient without patience, peaceful without peace, contented without contentment, seer without seeing, listener without listening, full of life without life, together with all yet separate from all, he is perfectly contained within Self. He has no pride for spiritual knowledge, and is free from ignorance; neither does he care for salvation, nor is he worried in shackles. Happy under all conditions, he is refulgent light from top to bottom. Every hair of his body is mount *Tor*, (the mountain of antimony on which Moses saw the Divine light after deep devotion), in him is neither you nor I, neither this nor that, neither in nor out, neither above nor below, neither left nor right, neither master nor servant, aloof from all, firmly-established within Self-Reason has no place there; nor has spiritual knowledge any access there; it is silence-like-speech, and speech-like silence; nei-

ther speech nor living; he is unique, matchless, without parallel. Like vast ocean, he moves within his own self in the form of waves; is complete within himself, above wave and water, all water and water only. Even free from the idea of water itself, self absorbed, and lost within himself; in other words, he is all in all himself.

Fard

"When the picture of your refulgent being got fixed in my heart, it became like the pupil of my eye. Well, I don't know what kind of intoxication it is in the eye, that wherever I look I see your image."

Ghazal

- (1) I am yours, you are mine;
you are the candle and I am the moth.
- (2) You are the rose, and I am the nightingale;
You are indifferent and I am after you.
- (3) I am Majnu and you are Laila;
I am the lover (*Wamaq*) you are the beloved (*Uzra*).
- (4) I am Nala and you are Damyanti;
I am the seeker, you are the stranger.

- (5) I am the shadow, you are the stature;
You are the ocean and I am your fish.
- (6) You are my life (Soul) and I am your body;
You are within me, and I am your dwelling
place.
- (7) I am the mirror, you are its reflection;
I am the partridge, and you are the cypress
tree.
- (8) I am the diamond, you are the lustre in it;
You are the red-coloured wine, I am the
cup.
- (9) I am the heart, you are the ravisher of the
heart;
You are the light of my eyes, I am the eyes.
- (10) You are the pearl, and I am the mother of
pearl;
You are the mater of the house, and I am
the house.
- (11) I am the oil, you are the greasiness in it;
I am the rose, you are the colour and sweet
fragrance in it.
- (12) I am the harp, you are the tune in it;
I am the words, and you are hidden mean-
ing in them.

- (13) You have become 'I', and I have become
'you';
There remains neither 'You' nor 'I'.
- (14) Neither is there oneness nor dualism;
Neither is there a friend nor a stranger.
- (15) Far above Union and separation,
the heart is completely bewildered.
- (16) This the wine of Divine oneness;
where there is neither the *Saqi* (the coup-
bearer) nor the cup.

OM

Shanti !

Shanti !!

Shanti !!!